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MARCH, 1927

No. 6

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THE JAPAN MAGAZINE

A Representative Monthly of Things Japanese

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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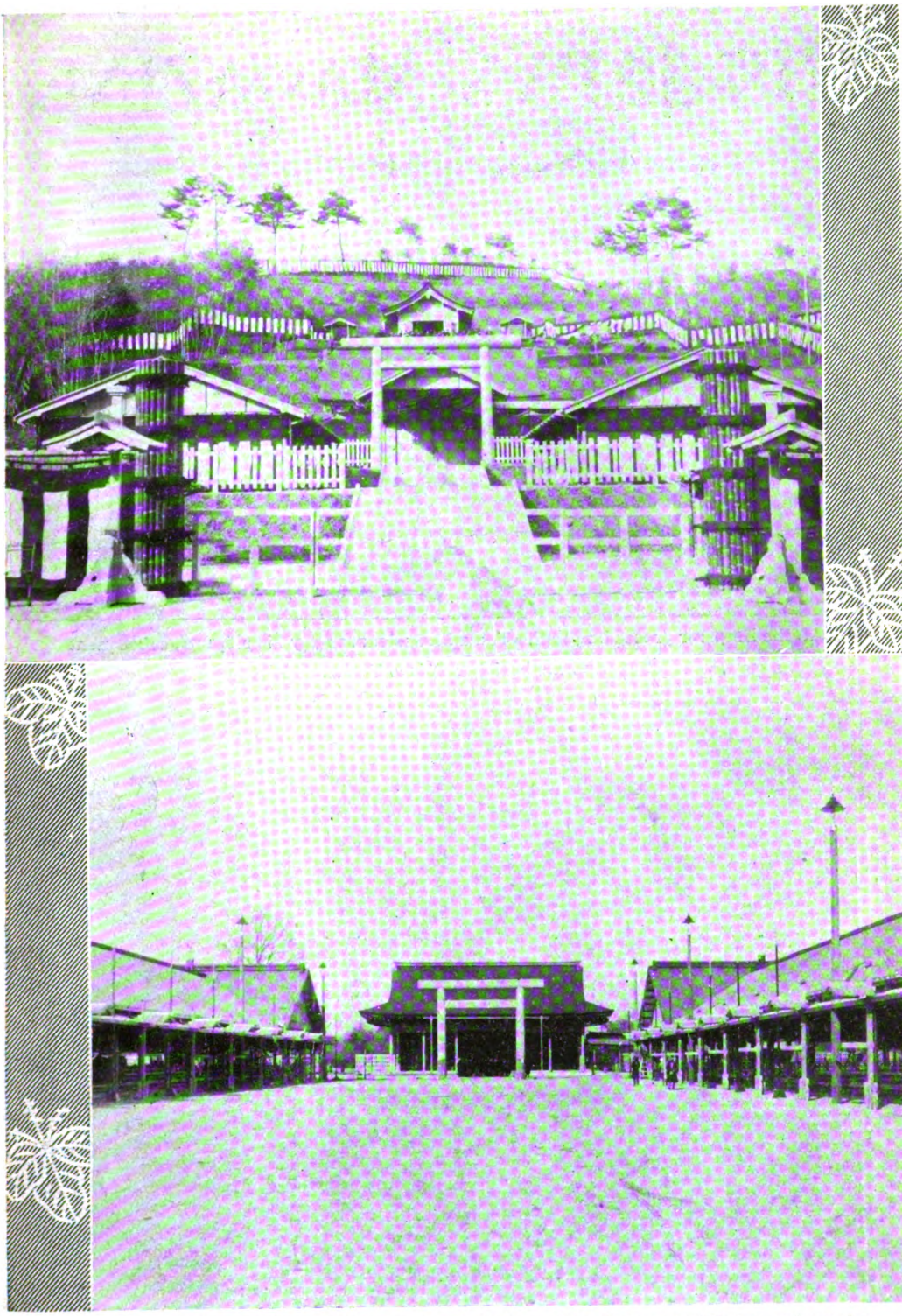

Top: The new Imperial Tama Mausoleum at Asakawa, 30 miles west of Tokyo, where the Emperor Taisho is buried.

Lower: The temporary funeral hall at Shinjuku, Tokyo, where the ceremonies were held on February 7.

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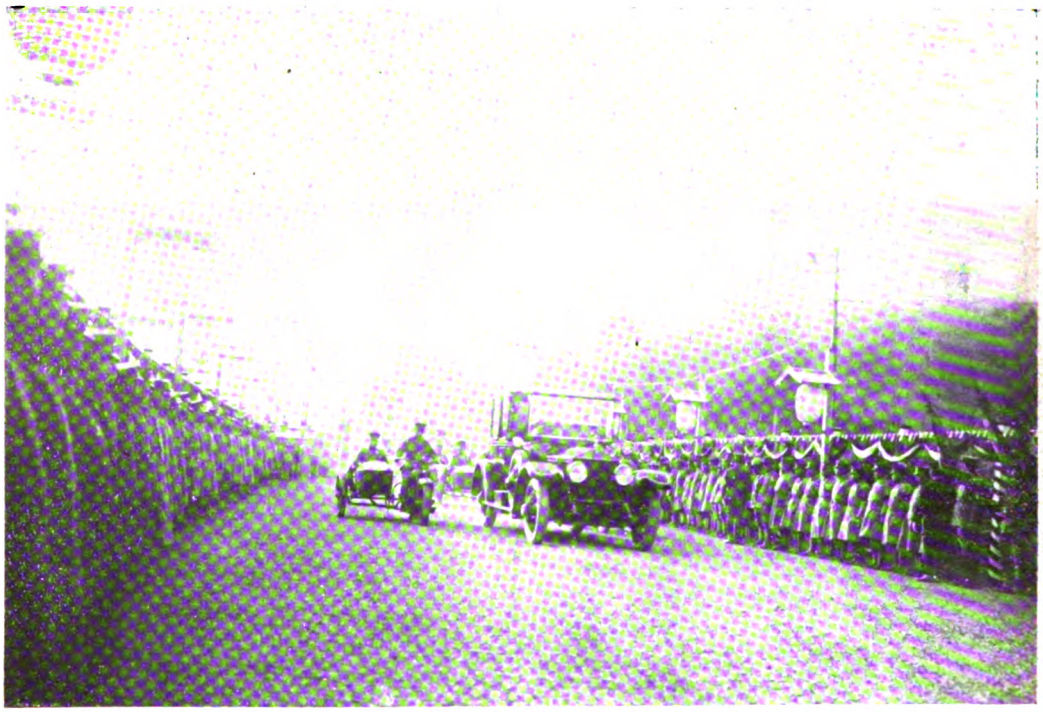
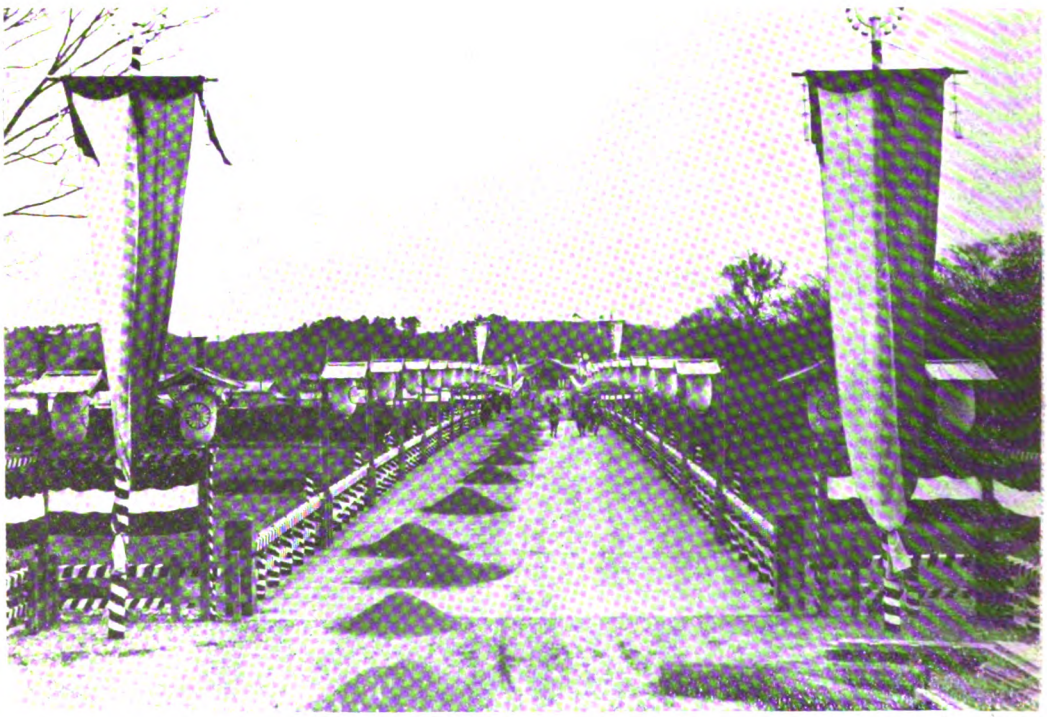


H.M. the Emperor proceeding to the Tama Mausoleum to pay his respects, subsequent to the burial of Taisho Tenno.



Bridge at Asakawa, on the route leading to the new Imperial Tama Mausoleum. The photograph was taken before the passage of the cortege of the Emperor Taisho. (Note the piles of sand ready to be strewn over the road.)

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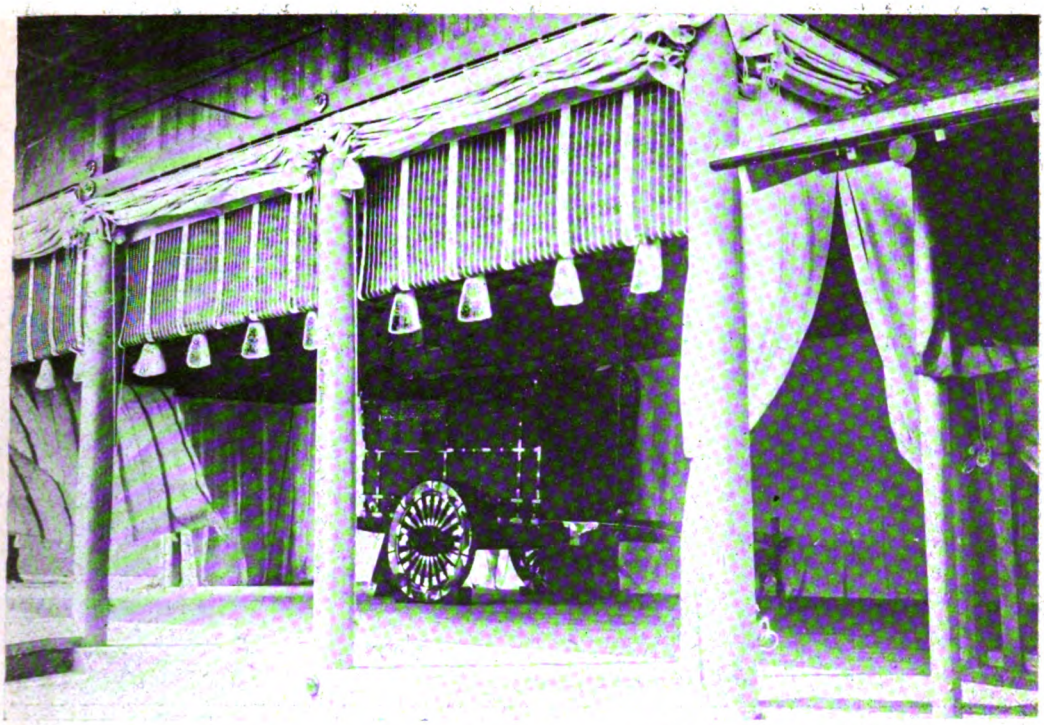
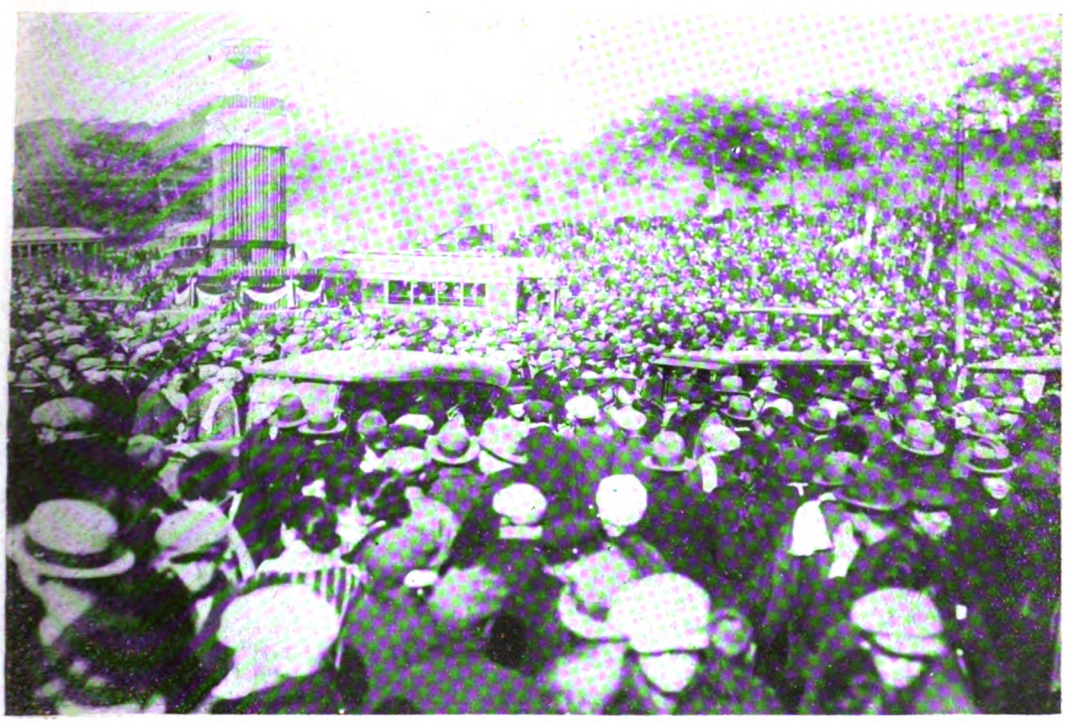


The Imperial catafalque, on public view in the funeral hall at Shinjuku, Tokyo, throughout the month of February.



The dense crowds at Akasaka Mitsuke, Tokyo, on the route of the Emperor Taisho's funeral cortege, early on February 7. (Note the huge watch fire tower in the upper left.)

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H.I.H. Prince Chichibu (center, left) just after landing from the Siberia-maru, on his return from abroad, in January.

H.I.H. Prince Higashi-Kuni, who returned by the President McKinley in January from a prolonged stay in France. He came home in order to attend the Imperial funeral.

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President Kenichi Fujita (upper) of the Tokyo Chamber of Commerce.
Secretary Dr. Tetsuzo Watanabe (lower) of the Chamber.

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The Great Saigo, hero of Restoration days in Japan. The 50th anniversary of his death was celebrated last year. In the lower corner is reproduced a poem in Saigo's handwriting. The original of this poem is a treasured possession of Mr. Arikawa of the Japan Magazine.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XVII MARCH, 1927 No. 6

The Funeral of Taisho Tenno

By Percy Whiteing

ONE of the two most solemnly impressive spectacles that can ever be witnessed in Japan took place during the night of February 7-8 this year—the funeral of a Sovereign of the Empire: when Taisho Tenno was carried in imposing yet simple grandeur through the streets of his capital for the last time, and laid in eternal rest in the mausoleum at Asakawa, near Tokyo, the first tomb of an Emperor in Eastern Japan.

The cortege, about 4 miles in length, passed over a route 4¾ miles long, from the Imperial Palace to the temporary funeral hall erected in the Imperial Gardens in Shinjuku, Tokyo.

From there, after the funeral ceremonies, the catafalque was taken by special train from the nearby station of Sendagaya to the new Higashi-Asakawa station, 27 miles distant, where a fresh cortege proceeded to the mausoleum a comparatively short distance away.

The grand cortege left Nijubashi, the main gate of the Palace, at 6 o'clock on the evening of February 7. It took 1 hour and 50 minutes to pass a given point. The head of the procession reached the hall in Shinjuku at 8 o'clock.

The streets of the route were lined with black and white mourning crepe, with enormous white wood lanterns, lighted by electricity, standing on high pillars at fixed intervals.

For some distance from the Palace, and also leading to the funeral hall inclosure, were placed tripod watchfires, while at two places along the route were enormous pedestals surmounted by watchfires.

Along this route was massed the most tremendous number of people so gathered since the funeral of the Emperor Meiji. Those in front were kneeling, those behind standing. The number of these mourning watchers has been estimated at between a million and a million and a half.

Along one side of the route were stationed 14,000 soldiers of the Im-

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perial Guard, and sailors, several ranks deep. The police on duty numbered 9,000.

All lights in the houses on the route were extinguished, and dead silence prevailed, except for occasional cries from those hard pressed in the dense crowd, or telling the kneeling ones in front who had risen, to get down again.

Soft, fine sand was strewn along the center of the entire route, to deaden all sound.

Through this extraordinary setting passed the Imperial cortege.

First came a police guard, with an inspector, then guards of honor, consisting of thousands of soldiers and sailors, with army and naval bands playing funeral marches and platoons of buglers from both army and navy sounding the last call. Following came members of the Grand Funeral Commission, with officials of the Commission. From here on, throughout the cortege, were plentifully interspersed torch bearers, walking in twos. Then came court servants, drum bearers, gong bearers, and more court servants.

Then were carried banners, narrow and long, suspended from poles: three banners yellow, and three white. Further members of the Grand Funeral Commission were followed by court servants, quiver bearers, bow bearers and shield bearers, and again Grand Funeral Commissioners.

Here followed two enormous Imperial banners, suspended in the same way as the foregoing, one bearing the figure of the sun, the other the moon.

Two huge chests containing personal effects of the late Emperor were followed by Grand Funeral Commissioners, two sacred sakaki trees (the tree of mourning in Japan), and ritualists, a chest containing sacrifices, ritualists, another chest of sacrifices, and a number of ritualists with the assistant chief ritualist.

Then came in succession the Chief Chamberlain, twelve court musicians and chief court musician, Imperial Household officials, Director of the Imperial Mausoleum Bureau, Imperial Household officials, Chief Ritualist, and Imperial Household officials, followed by the Minister of the Imperial Household.

At this point, when about six tenths of the cortege had passed, came the Imperial Catafalque, with a bodyguard of honor of fourteen army and naval officers and twelve civil officials.

The coffin containing the body of Taisho Tenno rested in this huge lacquered box-like catafalque, the sides of which were covered with curtains

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of finely split bamboo, and which was mounted on two wheels about six feet in diameter. These wheels were fitted to the axle in such a way that as they revolved they gave out doleful creaking sounds, of seven notes. The catafalque was drawn by four black oxen, attended by their keepers.

Immediately behind the catafalque came a chamberlain, bearing the late Emperor's sandals, accompanied by court servants and officers.

Then walked H.I.H. Prince Chichibu, second son of the deceased Sovereign, representing his elder brother the Emperor, as chief mourner. The prince presented a striking figure, and attracted universal attention.

After the Grand Chamberlain and other chamberlains, the Chief Aide-de-Camp and other aides-de-camp and officers, marched the Imperial princes, including Prince Li of Korea, followed by their aides-de-camp. After them came peers, relatives of the late Emperor.

Next in line came the Lord Keeper of the Privy Seal, the Minister President of State, the President of the Privy Council, and the Chief of the Grand Funeral Commission, followed by officials.

The peers of the Empire then followed in their thousands, in apparently interminable succession.

The cortege closed with further thousands of soldiers and sailors, with bands and buglers, as guards of honor, at the end coming police with an inspector.

A naval squadron had been stationed in the bay just off Tokyo, and it began firing the Imperial salute when the cortege started from the Palace. Temple balls also, tolled.

There were something like 29,000 persons in the cortege, all on foot. Among the military officers was the British military attache, the only foreigner in the procession, an honor accorded because the late Emperor was an honorary Field-Marshal of Great Britain.

The Imperial Princes, the bodyguard of honor, and officers generally were in full dress uniform, and the peers were in full court dress in western style, but the members of the Grand Funeral Commission and some other high officials were in ancient costume, wearing huge straw shoes, presenting a striking contrast, heightened by the archaic construction of the great catafalque.

Although a fairly heavy snow had fallen two days previously, the route of the procession was completely cleared, and the weather, fortunately, was not bitter, though, as the night proceeded, sharp cold set in.

As the cortege came up to the funeral hall, the army and navy guards

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of honor mounted guard outside the inclosure, while the rest passed inside. Here were grouped the regimental flags of the Empire, presented in years gone by, by either the Emperor Meiji or the deceased Sovereign. The inclosure was illuminated by watchfires and lanterns in ancient style. The path to the hall led through torii gates and between trees of mourning, while on either side and in front of the hall, were pavilions for the mourners.

In these pavilions, awaiting the catafalque, were Their Majesties the Emperor and the Empress Dowager, and H.I.H. Princess Takeda, representing Her Majesty the Empress who was unable to attend on account of indisposition, the Imperial Princesses, Ambassadors and Ministers of the foreign powers, and others, numbering, with those who arrived with the cortege, about 8,000.

After the great coffin, still in the catafalque, had been placed in the funeral hall, the ceremonies commenced at 9 o'clock, amid the music of the ancient flutes of the Shinto rites, and ended shortly before 11 o'clock.

Following sacrificial offerings of products of the sea, mountains, fields and forests and the ritual prescribed for the funeral of an Emperor, the Emperor, accompanied by attendants carrying the Imperial Regalia and by the Chief of the Grand Funeral Commission, made obeisance before the coffin, offering a branch of sakaki. Then His Majesty read a farewell message to his Imperial Father, solemn yet touching in its pathos, ending with the words:

"I now perform the last rites of farewell to Thee, my Father, and witness in sorrow the departure of Thy casket to the grave. My mind goes back to the past while I stand here to bid a last farewell to Thy Spirit, overcome by profoundest grief."

The sacred branch offerings then were presented by the other members of the Imperial Family, the foreign envoys, ministers of state, and others of the assemblage.

At midnight, the coffin, in a palanquin, shoulder-borne, was placed in the Imperial funeral train, which arrived at 1.35 a.m. on February 8 at the Higashi-Akasaka station. Thence the palanquin, following an ancient custom, was borne on the shoulders of 115 young men of the village of Yase, near Kyoto, groups of 24 bearing it in turn, to the waiting granite tomb, about two-thirds of a mile distant. The cortege passed along a crepe lined route, filled with soldiers and mournful people, arriving at the mausoleum at 2.45 a.m.

The burial rites commenced at 5 o'clock, with Prince Chichibu again representing his brother the Emperor, and other members of the Imperial Family, in attendance. The end came at 6.45 o'clock just as the eastern sky was becoming light, when H.I.H. Prince Kanin, President of the Grand Funeral Commission, closed the steel door of the vault.

The mausoleum stands on a hill, amid beautiful surroundings, about 30 miles west of Tokyo, in the Tama River valley. It is built of granite and concrete, and is known as the Tama Mausoleum. Here the one hundred and twenty-third descendant of the Sun Goddess, with the chests containing his earthly possessions, reposes forever in Imperial calm.

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Japan's Foreign Relations

The following is a translation of the speech delivered by Baron Shidehara, Minister for Foreign Agairs, before the Imperial Diet on January 18, 1927.—Editor.

IN pursuance of the precedents, I desire to offer on this occasion some observations on the developments of our foreign relations since the last session of the Imperial Diet.

The problem of great international moment, on which popular attention is now centred, is undoubtedly that which relates to the situation in China. For several years past, China has been a scene of endless civil strife. Parties in arms and theatres of war have changed in rapid succession, but no indication is yet in sight of the restoration of peace and stability in the country. In the meantime, the Southern Army, carrying high the banner which represents a definite platform of political and social reforms, has since last summer gained the upper reaches of the Yangtze, and injected a new element into the nature of the civil war in China. In opposition to that movement, various military factions hitherto holding their own in North and Central China have formed a combination known as the Army for National Security, with the result that the North and the South are actually confronting each other, both in arms and in platforms.

It is not possible, at this moment, to estimate with certainty, whether and how far this course of events will affect the rights and interests of foreign Powers or nationals, or in what direction the political situation in China is likely to develop. For the present, it seems particularly advisable to remain unmoved by fragmentary or one-sided reports, and to exercise the utmost degree of circumspection and calm judgment. I may, however, venture a few observations in view of the existing condition of affairs.

In the first place, we are naturally anxious to see an early re-establishment of order and security in China. In entertaining that wish, we are actuated by our instinctive sentiments of sympathy with our neighbouring friends, and by the need of safeguarding industrial and commercial interests for our own nationals. Such desired end, however, can be attained only by the initiative efforts of the Chinese themselves. Any attempt to force domestic peace by outside pressure would do more harm than good. What we could properly do for China, and what we should do in our moral obligation to a friendly nation, would be to lend our support to and to provide full opportunity for the endeavours of the Chinese people struggling for peace. With that object in view, we have found it necessary to prohibit all supply of arms and loans to China which may be applied to purposes of civil war. Since 1919, we have been exercising the most stringent control within the limits of our power to make the prohibition effective, and we have no intention at present of relaxing such control. It seems to us evident that no foreign Power, professing the policy of non-intervention in China's domestic afiairs, can, consistently with that policy, permit supply of arms or loans that would assist any one of the factions in China to carry on hostilities against another.

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In the second place, it rests solely with the Chinese themselves to decide, who is to assume the reins of government in China, or what internal policy seems to them sane and wise. If such policy is suitable to the Chinese traits of character, and serves to promote the internal prosperity and international prestige of China, it will naturally gain ground in the country. If, on the contrary, it betrays these expectations, it will fall by its own weight. The national life of the Chinese people has grown up with a historical background extending for several thousand years, and amidst surrundings peculiarly their own. No plans of political or social institutions worked out by any foreign nation to suit its own convenience can be imposed upon China with any hope of lasting success. Nor can it be imagined that the Chinese will long acquiesce in foreign intervention or submit to foreign dictation. In any case, whatever institutions China may adopt for herself, it admits of no doubt that the Japanese nation, with its own history and its own ideals, has a sufficient strength of will and a full measure of capacity to defend and uphold its system of government immutable for all ages.

In the third place, our nationals in China are in any event entitled to complete protection for their persons and property. They enjoy all the guarantees of international law accepted by the whole civilized world. These elementary rights assured to our nationals cannot, in any degree, be abridged or modified by any political or social changes that may take place in China. Nor are we informed so far of any faction in that country denying such rights. Obviously, in various localities, the control over the activities of lawless elements is at present wholly inadequate, owing to the instability of the central authority responsible for the preservation of public peace. But we are not without hope that such irregularities will be gradually corrected with the restoration of normal conditions. In the meantime, we have only to keep in touch with those actually exercising authority in each locality, and to make all possible efforts to secure that due protection be extended for the persons and property of our nationals. So far these efforts have generally been attended with success.

With regard to the Special Conference on the Chinese Customs Tariff, it is sincerely to be regretted that while it was in session, the domestic disturbances in the country assumed so serious a proportion that the Chinese Delegates found themselves unable to take part in the Conference. Consequently, the Delegates of the other Powers issued a joint statement on July 3 last, declaring suspension of the session until duly authorized representatives shall have been appointed by China to co-operate in the deliberations. Unfortunate as it was that the Conference was thus virtually adjourned, the constant labour of the participating Delegations for nearly ten months has by no means been entirely fruitless. The sincerity and determination with which all these Delegations, in full sympathy with China's position, have sought to find arrangements, fair alike to China and to the Powers, have been abundantly manifested throughout the whole session. Moreover, the results of inquiry and discussion on each of the questions submitted to the Conference cannot fail to form a valuable

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and fitting material for future reference. In particular, the Japanese Delegates, conscious of this nation's own experience in the past, and mindful of the trend of public sentiments in China, exerted themselves loyally and unflinchingly to help China, in concert with other Powers interested, in order that the Chinese national aspirations may be realized with the friendly understanding of the whole world. These efforts of our Delegation have now been, it is believed, widely appreciated and have undoubtedly conduced in a large measure to the promotion of mutual confidence and good will between Japan and China.

Making use of this occasion, I would add a few words in explanation of the motives underlying our whole action in relation to the Conference. It will be recalled that ever since the conclusion of the Washington Treaties, we have made it a point to bring about an early meeting of the Chinese Customs Conferehce. When finally the meeting was convoked, we at once responded to the call with readiness and gratification. In adopting such course, we have been prompted by the genuine desire to contribute materially to the advancement of the general good of the Chinese people, in a manner reconcilable with the legitimate and essential economic interests of Japan. We have been willing to do our whole part in securing for China the international position and credit to which she is due. We have no objection to the levying of the surtaxes as provided for in the Washington Customs Treaty. But we must make it reasonably certain that such additional Customs revenue shall not be applied, directly or indirectly to purposes of civil war, or that it shall not be appropriated for the private use of a faction or factions. We must satisfy ourselves that the proposed measure is generally in line with the letter and the spirit of the Washington Treaty. Our sense of faithfulness to China and our moral responsibilities to her four hundred milions demand that we should arrange such purposes and conditions for the levying of the surtaxes as are required to secure proper application of the revenue. Viewed in this light. an early resumption of the deliberations at the Conference seems to us highly desirable for China and for the Powers alike. Nothing would be more gratifying to us than to see responsible men both in the North and in the South appointed as members of the Chinese Delegation, and to sit side by side with them, exchanging views in honest frankness. It is not possible to anticipate if and when the Conference will meet again, but we discover nothing in the present situation which calls for reconsideration of the policy and the aims that I have defined.

The Commission on Extraterritoriality in China met for the first time on January 12 of last year and closed its labours on September 19. The Report submitted by the Commission has already been made public; and in matters of detail, I would refer you to that document. The Commission has not been empowered to conclude any treaty. Nor is the Report intended to have a binding force upon any party. It is, however, of undoubted value and importance, representing as it does the results of comprehensive investigation conducted by the Commissioners of the several Powers for more than

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eight months in common with the Chinese Commissioner who is himself a recognized authority on law. It contains, on the one hand, certain recommendations to the Chinese Government, and expresses the opinion that when these recommendations shall have been reasonably complied with, the several Powers would be warranted in relinquishing their respective rights of extraterritoriality. It also recommends, on the other hand, certain modifications which the Powers should make in the existing systems and practice, pending the abolition of extraterritoriality. It further suggests that such abolition may be effected, not necessarily for the whole territory of China at the same time, but according to such progressive scheme, geographical, partial or otherwise, as may be agreed upon. The Chinese Commissioner signed the Report with the reservation that by so signing the Report, his approval of all the statements contained in Parts I, II and III was not to be implied. No such reservation was made by him with regard to the recommendations in Part IV. These recommendations should thus be taken as a conclusion unanimously reached by all the Commissioners, including the Chinese, and we shall naturally attach to them due importance, in dealing with the problem of extraterritoriality.

The proposed revision of the Commercial Treaty between Japan and China is also a question which has engaged our careful attention. The proposal of the Waichiaopu and the reply of the Japanese Government on the subject, having already been published, need not be repeated here. Taken in short, the Waichiaopu's proposal involves many legal aspects which would appear at least questionable. But approaching the subject from a wider perspective, we avoided, in our reply, all discussion of legal technicality, and declared our readiness to enter into negotiations for the treaty revision. While expressly reserving to ourselves the position to which we are entitled at law, we are prepared to consider the legitimate aspirations of the Chinese people with full sympathy and understanding, in the interest of friendly relations between the two nations. If China should meet us half-way, as I feel confident she will, in the same spirit of moderation and good will, I have no doubt that the negotiations will make satisfactory progress.

Our policy covering all questions in the relations between Japan and China may then be summarized as follow:

1. To respect the sovereignty and territorial integrity of China, and scrupulously to avoid all interference in her domestic strife.

2. To promote solidarity and economic rapprochement between the two nations.

3. To entertain sympathetically and helpfully the just aspirations of the Chinese people, and to co-operate in the efforts for the realization of such aspirations.

4. To maintain an attitude of patience and toleration in the present situation of China, and, at the same time, to protect Japan's legitimate and essential rights and interests by all reasonable means at the disposal of the Government.

Our policy so defined has already been firmly established and has constantly guided our action in all cases that have

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presented themselves. We are resolved to follow the same path of justice in the future as in the past.

We are happy to be able to state that the relations between Japan and the Soviet Union continue to be gratifying. We are informed that the concessions of oil and coal fields in Northern Sakhaline obtained by Japanese interests in pursuance of the arrangement contained in the Peking Protocol of 1925 have been making satisfactory developments without much difficulty being presented in their working. Negotiations for revision of the Fishery Convention are now in progress, and we are looking forward to their successful conclusion.

Within the two years which have elapsed since the signing of the Convention of Peking, the mutual relations of the two countries have been steadily gaining in strength, and they give great promise for the future. There are certain sections of people who seem to indulge in an alarming speculation, as if the interests of Japan and of the Soviet Union were destined to clash in Manchuria. What are those interests which are alleged to be likely to clash? Are they political or economic? We have no aggressive policy of any kind in Manchuria or elsewhere. Our sole preoccupation is to see that peace and order are maintained in that region, and that our nationals are permitted there to engage in peaceful pursuits without molestation. We believe that in this fundamental policy, the Soviet Union does not differ from us, and that it has likewise no aggressive design in any sense, military, political or otherwise. No possible cause can then be conceived to justify the apprehension that the political interests of the two Powers may conflict with each other. With regard to economic questions, it is obvious that the nationals of Japan and of the Soviet Union are interested in Manchuria in an important degree. Economic activities, however, must as a rule be regulated by the principles of the Open Door and of equal opportunity, and it is impossible to imagine that such peaceful undertakings may give rise to any serious complication between Japan and the Soviet Union. I have thought it fitting to add these remarks, in view of the unjustifiable pessimism that has from time to time been expressed in certain quarters on the future of our relations with the Soviet Union.

The situation in Europe seems to have been materially stabilized by the entry of Germany into the League of Nations, and by the coming into force of the Locarno Treaties. It is an event of profound significance for the growth of the League of Nations and for the progress of the whole of mankind that the nations who eight years ago were arrayed on the opposing fronts in the greatest and bitterest war in history should now forget old scores and join hands in the common cause of peace. With hearts full of hope, we welcome German participation in the League.

The Preparatory Disarmament Commission called by the League of Nations held its first sitting in May last, and has not yet completed its work. No definite date has so far been fixed for the opening of the Disarmament Conference for which the present Preparatory Commission is making preliminary arrangements, and it is premature to judge what will be achieved hereafter by what has been done up to

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this day on this problem. In any case, we heartily welcome and appreciate all the efforts looking to the limitation of armament, and we confidently hope that fair and practicable schemes for the purpose may be worked out in common accord.

New commercial treaties between Japan and some of the European Powers have come into force since the last session of the Imperial Diet or are actually in the couse of negotiations. Otherwise, there has been no event claiming special attention in our intercourse with Europe. We rejoice in the thought that our relations with each of the nations of Europe have never been better or more satisfactory than at present. Between Japan and Great Britain, the old friendship has lost none of its strength and cordiality by the recent termination of the Alliance. France and Italy are also our increasingly trusted and loyal friends. In our relations with Germany, all the sore places created in the late War have fast disappeared out of sight, and in their stead, sentiments of good will more pronounced than at any time before the War have now grown up. It will be our constant and agreeable task to maintain and strengthen these bonds of amity with all of the European Powers.

Turning to our relations with the United States, I regret to state that the question of discriminatory treatment against Japanese involved in the United States Immigration Act of 1924 still remains unadjusted. On the attitude which we should take on subject, I have repeatedly addressed myself to your House on many previous occasions, and I have nothing to say at present to modify or to supplement the observations which I have then made. I should, however, point out the evident and welcome facts that on this question, as well as in all other matters of common interst to both nations, the true knowledge and sympathetic understanding of Japan in the United States have grown considerably in recent years, and that wild reports circulated at one time by a certain section of Americans, discrediting Japan's pacific intentions, are now receiving general condemnation from the enlightened public opinion in their own country. In our turn, for the correct estimation of the question, we should also fully appreciate the national institutions and conditions which characterize the United States. Mutual understanding is the first essential step towards the settlement of all international questions. I am firmly convinced that the two nations, conscious of their important missions as guardians of peace in the Pacific, will stand side by side for all time in friendly accord for the fulfilment of such responsibilities.

I would make a brief reference to the problem of the encouragement of foreign trade. Due to the general reaction following the Great War, and to the terrible seismic disaster of 1923, the economic structure of this nation has sustained a serious blow. The excess of imports over exports has assumed an alarming proportion year after year. Fortunately, within the last two years, such an adverse balance of trade has been showing signs of abatement, but the existing conditions are far from reassuring. In order to meet this situation, it is no doubt of the utmost importance for us to concentrate our attention and energy on the promotion of foreign trade, without

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unjust infringement upon the interests of any nation. It is not territory, but markets, that we have in view. It is not alliances, but economic solidarity, that we seek in our foreign relations. Actuated by these considerations, we called in September last a conference in which various Departments of the Government, our Diplomatic and Consular establishments abroad, and public and private organizations and commercial houses interested were all represented, to discuss questions for the encouragement of trade, —hitherto comparatively neglected,—with the region of the South Seas. We are gratified that the Conference has proved highly useful in bringing about mutual understanding between the Government authorities at home and abroad, and between those authorities and non-official quarters interested in the question. It has also afforded to the Government precious material for reference and guidance. While the healthy development of commerce depends mainly on the individual initiative of merchants and manufacturers, it is admittedly an important function of the Government to protect and facilitate foreign trade, and we are prepared to do whatever lies in our power in the discharge of that function.

Finally, as a fundamental principle governing our entire foreign relations, we are persuaded, as I have repeatedly observed on several occasions, that the wisest course for us to follow is to extend honest friendship to all nations. Every international question is, in its final analysis, a moral one. We have been fortified in this belief by the Imperial Rescript of December 28 last, in which His Majesty was pleased to exhort his subjects to show "Beneficence to all classes of people and friendship to all the nations of the earth". The ultimate goal of all diplomacy is unmistakably indicated in these words. Always bearing this Imperial will in mind, and, relying on your kindly co-operation, I shall strive, with whatever little ability I have, towards the great aim thus laid down in the Imperial Rescript.

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The Current Thought of Japan

(IV)

By Dr. Toru Nagai

Formerly Director Labor-Capital Reconciliation Society

LET me tell you about the vicissitudes of moral thought in Japan. Although the first period started with the age of the union of Shintoism and Confucianism, the former soon began to prevail, while the latter was placed on the lower level.

Keeping abreast with the political policy in the shape of theocracy, Shintoism began to assume the form of the national religion. Prior to this age Shintoism had remained on the lower level for many years during the age of the union of Shintoism and Buddhism. Now that Shintoism began to be more influential, the time came for oppressing and maltreating the temple and monk. This was the first stage of the development of moral thought.

It was simultaneously with the Meiji Restoration that Shintoism began to raise its head. However, even in that age Shintoism was far from responding to the knowledge of the people, consequently it was unable to sway the whole country, while Buddhism had already been demoralized, if it had not been oppressed by Shintoism.

Buddhism was so miserably corrupted that unless it were reconstructed it was no longer able to control the people's minds and conscience. Upon the scene there again appeared Christianity which had long endured, since the period of Oda Nobunaga.

By this time there was no further persecution of Christianity and liberty of conscience was cried more aloud, so it gave the opportunity to Christianity to regain its once lost influence. But it was not successful enough to be recognized as a national religion, since it seems that any religion cannot be widely propagated except through persecution.

Putting aside any further comment on religious thought, the moral and ethical thought which had taken root in Japan by this time, the beginning of the Meiji Era, being early imported from abroad, was the idea of utilitarianism advocated by Bentham and his school of England, a twin thought with Adam Smith's liberalism.

Mr. Yukichi Fukuzawa was very faithful to this principle, but Mr. Fukuzawa, no less than Mr. Shigeki Nishimura, who took a rather opposite view, did not harbor such stilted thought as is held by the socialistic revolutionists and nationalistic conservatives of today. The former was not under the fascination of Western thought, nor did the latter defend Oriental thought desperately.

Mr. Fukuzawa always used to emphatically deny intoxication by Western thought, and, with all his being a Confucianist, who founded the Nippon Kodokwai, Mr. Nishimura was of opinion that Confucianism was far from being adapted to be the standard of moral thought in this

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country, and that Western philosophy was more developed than Confucianism.

Many of the present-day philosophers, ethicists, and educationists in Japan talk of national morality or national spirit repeatedly and emphatically, but the thought entertained by Mr. Nishimura is found to have been more progressive than their views as shown in their works.

Let me quote a passage from Mr. Nishimura's pamphlet in which is condensed his famous lecture on morality in Japan, published in December in the 19th year of Meiji, 1886: "What I prefer as the foundation of moral teaching in this country is not Confucianism or philosophy; nor Buddhism or Christianity. However, it is necessary not to digress from Confucianism and Western philosophy, while we may sometimes adopt moral teachings from Buddhism and Christianity."

Mr. Nishimura knew that he would be criticised for ambiguity and the reconciliatory nature of his philosophical view. So he defended himself by saying: "If we adopt teachings from various religions after having definitely established a moral principle for ourselves, however many those teachings be, they serve as footnotes to our own principle for more and more clarifying its significance."

Then what was Mr. Nishimura's moral principle? He asserted: "Our definite principle consists in using the essence of Confucianism and Western philosophy, and in eliminating their undesirable elements; the adoption of the spirit of the two and rejection of their forms. Such a principle is the truth of heaven and earth." What a bold conclusion!

His point of view was much broader than those of the present-day scholars. The truth he meant resembles the truth of natural law as found by Adam Smith and others. He seems to have been strongly influenced by the theory of natural law.

During his days the national thought was in a chaotic condition; as a result of the too speedy introduction of Western civilized thought into this country reactional nationalistic thought arose. It was in this age that Confucianism in Japan was reconstructed preceding the proclamation of the Imperial Rescript on Education.

The entry upon the second stage goes back to this age when the Rescript was promulgated and when the national spirit was stirred up, while national morality was definitely established. It was thanks to the moral development of the Japanese people in this period that they were able to bring about the present national prosperity by the victory over China and then Russia by means of national spiritual unity.

However, advantages and disadvantages are unavoidable in human life; by this time moral thought based upon characterism was introduced from Germany simultaneously with nationalism in political thought.

I do not blame characterism, but I am of opinion that it is always apt to be combined with nationalism, because was not Hegel's national philosophy given birth by Kant's character philophy?

I also do not blame nationalism. Nationalism, socialism or liberalism, any one of those ideas is not wrong, no less than characterism or utilitarianism, while any principle at present existent is far

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from being perfectly right.

The characterism which became combined with the old Confucianism or moral idea of humanity swept over the education of Japan. It laid a foundation stone for national morality, but it did not establish any morality or philosophy in reference to society itself. Kant's moral philosophy was still far from dealing with society; no more than Rousseau's principle of *contrat Social* had nothing to do with society, althogh it recognized the state and individual. Society as conceived by Kant as his ideal or the realm at which he aimed was nothing but an ideal man.

I am neither philosopher nor ethicist, and fear I may be bitterly criticized later for having uttered such an audacious speech before the Teiyu Ethical Association, but I never doubt that the existence of a state and individual was fully recognized in the latter part of the eighteenth century when Kant made his appearance.

In his *Contrat Social* J. J. Rousseau argued the obligation of an individual to his state, Greene's so-called political duty of obedience. It was not a sociological theory as we consider today. Either Kant's philosophy or Hegel's philosophy was the philosophy of man in the long run; or the philosophy of state, not a philosophy pertaining to society itself.

This is why there has recently arisen a philosophical theory in the shape of social philosophy called social idealism of the Neo-Kant School or philosophy named socialism of the Kant School which aimed at combining Kant's philosophy with Marx's historical materialism in the latter half of the nineteenth century.

The second stage of the development of moral thought was the period of omnipotence of government education, it being considered that education should solely be dealt with by the State, liberal researches being utterly ignored. In those days the national thought was unified and conserved. Originally speaking, Confucianism is of a unifying nature and the national thought of Japan had been entirely conservative. We felt as if we were living in another world in keen contrast with the first stage.

Now the third stage, the Taisho Era, was reached. At its beginning we encountered the World War which has brought about an isolated development of social thought and consciousness quite different from the national spirit, national morality or moral idea of humanity hitherto developed.

Sometimes this new social thought had a frontal collision with those old thoughts so that it was regarded as a radical and frivolous idea. No wonder that many older intelligent people took the attitude of opposing any alien new thought and modernized social thought.

Especially as a result of the Russian and German Revolutions, the Japanese people became imbued with revolutionary thought, in addition to which the recent great earthquake and fire in Eastern Japan made the people's minds extremely uneasy. There was a collision of the so-called radical and frivolous thought newly introduced from abroad with the traditional old rude and bigoted thought; extreme nationalism began to raise its head as opposed to radical socialistic thghout. In every respect society seemed in chaos.

Intelligent people, government and private, contrived various movements to

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lead the national thought into a wholesome path. Quite recently the government and Diet are trying to control or oppress the development of alien thought in this country, notwithstanding their pretension that they are not going to control thought itself but varied movements propagandizing it. This is, however, not to be wondered at, and we have to fully sympathize with them.

In present-day Japan national thought is in no chaotic condition, nor is there any collision between old and new thought and civilization. Strange as it may sound, you have to realize that in no head of anyone of the audience in this lecture-hall is there collision of new thought with old. What chaos of thought should there be in the head of any of you? The minds of those advanced in age had already been perfectly settled in the second stage of the development of moral thought, so perfectly that they will not accept any more new thought.

On the other hand, young men who have grown up in this third stage have entered the world, witnessing the actual state of society, or they are about to enter the world. They cannot but entertain doubt about present society, nor are they able to be free from an uneasy feeling. They have become skeptic how to meditate about the world, how to observe society.

Those elders who had grown up in the second period do not meditate or doubt. Their minds are controlled by the idea that, according to what is taught by Confucianism, an individual should be steady, his home life should be adjusted, the country to which he belongs should be peacefully governed and the whole world should, thus, be calm.

The idea of the state of Japan founded during the Meiji Era alone has been planted in the heads of the old people, and strengthened with the state itself. In the minds of young men and students are reflected the present age and a form of new society, faintly it may be.

However, Japanese society in the real sense of the word has not so far been built, only the state which embodies society being already established. The interior is not yet stabilized, and such a form of society is reflected in the heads of Japanese young people of today.

In these circumstances, the older people cannot help feeling uneasy. They are deeply concerned with the future of the country which they have built so strong. On the contrary, the younger ones have forgotten the state and home; they set at naught national morality; they utterly ignore the moral sentiment of humanity; they only indulge in fantastic thought regarding society and social sciences. What in the world are they thinking about? Their brains seem to be quite empty. This is the main cause of the uneasiness of the older people.

But, alas! what is entertained by these old men is nothing but moral thought developed until the second period. With such old thought they are trying hard to lead the young men by a sound path; they call aloud: "Young men, be dutiful to your parents, be loyal to the Emperor, serve the State." In this way they are propagating the principles of loyalty, filial piety and patriotism.

But, are the present-day youths undutiful to their parents? Have they forgotten that they are the people of Japan? Every

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one of them is thinking how to maintain the peerless national constitution. Then what reason is there for dwelling on the problem of the national polity? Is it feared that serious consequences will ensue? There is no single young man in Japan who doubts the national polity. If there is any, he is not to be blamed; the elders are responsible for having preached wrongfully regarding the national constitution. They are wrong in explaining the Japanese national polity as if it were on the same level with those of the old empires of Russia and Germany.

The young men are hardly able to listen to the elders' opinion. The opinions of both old and young people are not to the point, but their views are not in collision. There may be a difference of opinion between father and son, but they are not in frontal collision. The system of thought of the young differs from that of the old, the former meditating over society or an individual as a member of society, while the latter always think about the state, home or self as an individual. Moreover, the old believe in any and everything, while the young will doubt and doubt.

Newer thought will be given birth in Japan after passing through further contact, further collision and further chaos. Unfortunately reseaches in moral thought are not adequate yet in anyone's mind. I should think, fot this reason, that students will have to pursue more study in thought.

Old people will try to lead national thought in the right path, or, worse than that, control the young men's minds, simply because they are deeply concerned with the present condition of national thought.

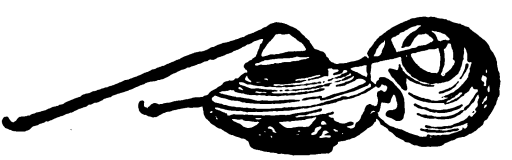
Many people, even highly cultured, not infrequently complain that they find it impossible to thoroughly comprehend what I say. Some days ago I delivered an address before several hundred working men under the auspices of the Tokyo Municipality. Whether they could understand me or not, I can't tell, but it is true that they lent me their enthusiastic ears for nearly an hour and a half. It seems that something in my lecture came into touch with their real life.

Those who grew up through the second period, the Meiji Era, and amassed fortune and knowledge, are hardly able to understand subjects regarding the moral thought fostered in the third stage, the Taisho Era, nor can they discern the various currents of thought in people's minds concentrated on youth.

I hope that you have been able to understand why the government or men in the Diet utter such arguments as they do and why your parents entertain such views regarding society, after having listened to my lecture.

We now come to the conclusion.

(To be Continued)



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Tea picking in the Shizuoka plantations.

The Green Tea of Japan

MR. KAHEI OTANI, President of the Japan Central Tea Association, said: "Japan's green tea is a treasure of the World."

Japanese green tea is a symbol of Orientalism, and is intimately associated with Buddhism, the essence of Eastern culture. When Bodhidharma awakened from his slumber, according to tradition, repenting breaking his sacred vow that he would not sleep for many years, he cut out both his eyeballs and threw them on the ground. From them sprouted the first shrub of tea in the Celestial Empire. The story shows that tea was one of the beverages in China in ancient days, and that Indian culture had migrated to that country.

It is a coincidence that tea was introduced to Japan by a Buddhist priest, who brought it from China. Indeed, in tea a link connecting the three Oriental cultures, Chinese, Indian and Jopanese, is found. And it was in Japan that the three cultures were harmonized.

Tea found a home in Japan, and through the special process of tea-refining at Uji, near Kyoto, Japanese green tea attained its highest prefection. Every leaf of Japanese green tea, prepared by the so-called Uji process, enshrines the spirit of Japan's natural beauty and her national characteristics. Its fragrance, suggestive of solitude and its flavour of elegant simplicity represent Oriental characteristics, and especially of Japan.

Japanese green tea has had an imporant part in introducing Oriental culture, particularly Japanese, to the West.

There is scarcely any means to trace back to the exact date of the origin of either tea cultivation or the custom of drinking tea in Japan. However, wild tea plants existed in the remote past, there still remaining a species called *Yamachi* in Kyushu and other regions. We are led to

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infer that the habit of tea-drinking, as well as the cultivation, was introduced to this country from China in the time of Prince Shotoku (593 A. D.), together with Buddhism. It can be imagined that tea drinking gradually developed into tea cultivation.

According to reliable records, the Emperor Shomu (729 A. D.) summoned a hundred priests to the Imperial Palace and told them to recite the Buddhist

Tea served in Japanese style.

Scriptures, Maha Prajna Para-mita Sutra, in a ritual service, and gave them on the second day of the service "Hikicha," powdered tea, as refreshment.

In the same Tempyo Era, Gyoki, the noted high priest of virtue, erected numerous temples in various districts and planted tea there.

Down to the Enryaku Era (794 A. D.), the Emperor Kammu had a site for tea plantation reserved in the grounds of the Imperial Palace which he erected in the newly selected capital in Yamashiro Province. He appointed a *Zochashi* or official tea manufacturer, under charge of the Medical Bureau. From this fact it is conjectured that tea was considered a kind of medicine in those days.

In the 24th year of Enryaku (805 A. D.) Saicho, also a celebrated Buddhist priest, brought home tea seeds from China, where he had been studying Buddhism, and planted them at the foot of Mt. Hiei, the present Ikeami tea plantation.

In the following year the noted Priest Kobo Daishi returned from China of the T'ung Dynasty, whence he also brought back tea seeds. It is said that he planted them in various regions and taught how to refine tea. In those days tea drinking was in vogue in China, especially in Buddhist temples, and this was why tea seeds were mostly brought back to Japan by Japanese monks from China.

Later, in the Emperor Saga's reign (815 A. D.), when he paid a visit to Karasaki, Omi Province, he was much pleased with tea served him by Monk Eichu at Bonshaku Temple. The Emperor decreed that tea be planted in the five provinces of Kinai, with Kyoto as their centre and that the product be presented to the Imperial Court as tribute. Then, in the 1st year of Shotai (898 A. D.) the retired Emperor Uda paid a vistit to the Genko Temple in Yamato Province, when Bonze Seiju served the courtiers with scented tea.

Although tea drinking was thus taking the form of a custom in the capital, tea was, nevertheless, taken mostly as a medicine and the consumers were limited to part of the upper classes. Before tea

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drinking became a general custom, it retrogressed so that nobody paid any attention to the tea bushes.

About four hundred years elapsed after the decline of tea drinking when it was revived by Abbot Eisai, the founder of the Kennin Temple of Kyoto. The high priest who later introduced the Dyana or Zen Sect from China, brought back from that country the mode of tea-drinking and the manufacturing process together with seeds, in the 3rd year of Nin'an (1168 A. D.) He told the people how divine a medicine tea was.

Then the seeds were sown on the slope of Mt. Seburi, Chikuzen Province, in Kyushu. The product was called *Ganjo-cha* or Rock-grown Tea, a kind of pan-dried tea, it is supposed. The seeds were also planted in the compound of the Shofuku Temple in Hakata.

It is believed by some people that the tea-seed cultivation in Hakata was the real origin of tea growing in this country, but it is far from the truth. As previously related, tea cultivation in Japan had been practised in far more ancient days.

Abbot Eisai presented some tea seeds to Saint Myoei in Yamashiro Province, persuading him to try to cultivate the plant, and the tea produced in his garden was consumed in his temple and elsewhere. Tea plantation was extended later to many districts such as Ninnaji, Daigo, Uji, Hamuro and Hannyaji, and later spread farther to Hatori in Iga Province, Kawai and Kamioji in Isé Province, Muroo in Yamato Province, Kiyomi in Suruga Province and Kawagoyé in Musashi Province.

The abbot later wrote a book entitled "Kissa Yojiki" or "A Book on Tea," in which he emphasized the divine effect of tea on life preservation, dwelling on the many virtues of the plant. He presented the book, in two volumes, to Shogun Sanetomo of the Genji Family, when he was ill in the 2nd year of Tempei. From this time on tea which had previously been consumed exclusively by a few priests and high officials became popular among the people at large.

The Japanese tea plant.

In the Shogunate administration of the Hojo Clan no remarkable contribution worthy of mentioning was made to tea cultivation, yet the tea drinking habit remained intact and tea became considered a luxurious article.

It was about this time that a game called the tea contest grew in favour. The game consisted in making a guess as to the exact kind of tea by tasting cups of tea of ten or a hundred kinds at random.

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It resulted in luxury and extravagance. Shogun Takauji of the Ashikaga Clan (1336 – 1337) tried to place a ban on the game by law, but in vain. The game continued until recent times, when it was called "Tea Drama" or "Tea Test."

During the Shogunate administration of the Ashikaga Family, tea drinking became more esthetical, tea parties of all sorts being held everywhere, and regulations for serving tea were constituted. Still in those days the best connoisseurs of tea were Buddhist monks.

Shogun Yoshimasa of the Ashikaga Family had such a great liking for tea that he erected the Ginkakuji Temple or Silver Pavillion at Higashiyama, Kyoto, in which tea parties were very often held. He abdicated the Shogunate to his son, Yoshinao, to enjoy his later years with the art of *Chanoyu* or tea ceremony, shaving his head and taking the Buddhist name, Dôkei. He engaged Priest Jûko as teacher of the tea ceremony and encouraged his vassals to learn the art. Priest Jûko formed rules for the tea ceremony and, subsequently a code for the ceremony was completed.

From that time on the whole country was stirred by sanguinary struggles among various powerful lords so that there was little time left for indulging in the tea ceremony. Nevertheless, the situation did not uproot the habit of tea drinking which had become so popular among priests, knights and samurai that they sought any occasion of enjoying the tea ceremony, even in such chaotic conditions.

Oda Nobunaga arose in Owari Province in the 1st year of Tensho (1575) and restored the peace of the country. With a view to putting the minds of the feudal lords at rest and bringing about friendly relationship among them, he encouraged the quiet tea ceremony, sometimes himself collecting rare and artistic curios and making inquiries into the art by summoning great masters such as Takeno Shoô and Senno Rikyû.

When Toyotomi Hideyoshi grasped the reins of government and proclaimed his supremacy, he encouraged the art of the tea ceremony and codes regarding it were established by Senno Rikyû in his "Tea Creed," in detail, yet in a very simple manner so as to avoid confusion. In October, the 5th year of Tensho (1588), Hideyoshi held a grand tea party at Matsubara, Kitano, in the city of Kyoto, when admission was extended to any person, regardless of social class or nationality which was a rare occurrence.

Hideyoshi imported some tea-pots from Luzon and distributed them among various Daimyo. It may well be imagined how flourishing the tea ceremony was in the Hideyoshi régime.

When paramount influence was achieved by Tokugawa Iyeyasu, the first Tokugawa Shogun, the whole country was entirely pacified. As a result literature was stimulated and the style of the tea ceremony was split into numerous modes.

From the time of the rule of Iyemitsu, the third Tokugawa Shogun, the procession of the "Tea Journey" was started for jars containing tea sent from Uji to Yedo. Feudal lords of all fiefs paid much respect to literature and the tea ceremony, and the latter attained brilliant height in that period.

In this manner since that time tea has been regarded not as a luxurious article but as a popular daily beverage.

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The Tokyo Chamber of Commerce

THE Tokyo Chamber of Commerce was founded in 1891, its establishment being sanctioned in January of the same year, in conformity with the Chamber of Commerce Act enacted in the preceding year. Before describing the institution first we have to refer to the Tokyo Kaigi Sho or Tokyo Chamber.

The origin of the Tokyo Chamber goes back to the Yedo Era, when the Machi Kaisho of Yedo, forerunner of the present organization, was in existence. This Yedo Machi Kaisho (Yedo Town Chamber) was a place where representatives of various businesses throughout the town of Yedo (now Tokyo) in the Tokugawa Shogunate régime assembled and conferred on reciprocal facilities and control of the businesses.

The founder of the organization was Sadanobu Matsudaira, Etchu-no-Kami, a cabinet minister of the Shogunate Government during the Kansei Era (1789-1800), who contrived the plan of saving superfluous expenses of the town finance and amassing them, storing up ten per cent of the margin at the Town Treasury, reimbursing twenty percent to the landlords, and reserving the remaining seventy percent as the Town Chamber Fund, which was to be appropriated for relief work in the emergency of disasters. Later the Government made a donation of 10,000 ryo towards the fund. This fund was, therefore, popularly called "Shichi-bu Kin" or Seventy Per Cent Fund.

In March, 5th year of Meiji (1872), the Machi Kaisho was abolished by order of the Tokyo Prefectural Government, when the Tokyo Chamber of Public Works (Tokyo Eizen Kaigi Sho) was newly established, since the fund still remained, in May of the same year. The new organization took charge principally of the repairing of highways and bridges, but later those who found the necessity of enlarging the scope of the institution petitioned to the Prefectural Government that it be made a public organ for the public benefit. Thus it was renamed the Tokyo Kaigi Sho.

For its undertakings the organization was divided into the following sections: Asylums, cemeteries, repairing of roads and bridges, gas works, kerosene streetlights, Genka lights, and Institute of Commercial Methods. Each item was dealt with under a sectional chief. The President first elected was Mr. (now Viscount) Shibusawa and Vice-President, Mr. Genichiro Fukuchi, the late renowned novelist and journalist. Both were among the promoters of the Tokyo Shoho Kaigi Sho (Tokyo Chamber of Commercial Methods). The Tokyo Kaigi Sho was dissolved in January, 10th year of Meiji (1877) by a government order, owing to which the commercial and industrial circles of Tokyo were for a while entirely deprived of an organized body, and they suffered many inconveniences.

Despite the necessity of the Government authorities of having repeated negotiations and communications with foreign envoys during those days, as the problem of the revision of treaties with the foreign Powers arose, there was no means of

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listening to the views of private business men regarding diplomatic questions and of making them the basis of the negotiations.

This was deplored by Prince Ito, Minister for Home Affairs, and Marquis Okuma, Minister for Finance, and they approached Viscount Shibusawa and other leading Tokyo business men with the proposition of establishing a chamber of commerce in the capital.

The proposal was agreed to by Viscount Shibusawa who planned the Tokyo Shoho Kaigi Sho or Tokyo Chamber of Commercial Methods, literally translated, in collaboration with Baron Okura, Messrs. Ippei Yonekura, Kunika Takenaka, Kisaku Shibusawa, Risuké Minomura, Geniehiro Fukuchi and Takashi Masuda.

They applied for the founding permit to the government in December, 10th year of Meiji (1877) and sanction was given by Mr. Masataka Kusumoto, then Governor of Tokyo-fu, on March 12 the following year. Thereupon the Prefectural Government caused an assembly-hall and other annexed buildings to be erected and granted them to the newly organized Chamber.

Viscount Shibusawa was again elected President of the new institution, while Mr. Fukuchi was elected First Vice-President and Mr. Masuda, Second Vice-President. Other committee members were selected.

The Tokyo Chamber of Commercial Methods devoted itself to investigations and surveys pertaining to all commercial and industrial matters, making proposals to the authorities, replying to the Government's inquiries or supplying general commercial and industrial men with information and reference, with very fruitful results. The organization, however, was dissolved in October, 16th year of Meiji (1883).

Prior to this, in May, 14th year of Meiji (1881), the Act for the Enquiry Assembly of Commerce, Industry and Agriculture was promulgated by the Ministry, which was followed by the enactment of the Rules for the Establishment of the Enquiry Assembly. Nevertheless, as many inadequate points were later found in the law, the Tokyo Chamber of Commercial Methods, after conference among its members, submitted to the Department of Agriculture, Commerce and Industry a private amendment draft, which caused the Government to promulgate a Cabinet Ordinance dated May 16, 16th year of Meiji (1883), to the effect that industrial enquiry assemblies might be established and Industrial Enquiry Committees nominated wherever it was necessary and convenient throughout the country, and standard regulations consisting of nine articles were issued.

It was the Tokyo Shoko Kai or Tokyo Commercial and Industrial Assembly that was founded in Tokyo in accordance with the newly promulgated regulations.

The Assembly held its inauguration ceremony on November 20, 1883, Viscount Shibusawa and Mr. Takashi Masuda being elected President and Vice-President respectively.

The items of affairs to be taken up by the body were divided into three sections: proceedings, investigations, and reports.

The section of proceedings chiefly dealt with matters concerning the introduction of various opinions and plans of the Assembly members and outsiders, after

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consideration and discussion; reply to the Government offices in connection with their varied enquiries, which might be made to the Assembly.

The section of investigations made investigations with reference to the actual conditions in connection with data of the above proceedings, or investigations into facts to be supplied to merchants and industrial people as information and materials for reports.

These reports consisted in (1) those regarding general commerce, (2) financial conditions, (3) industrial reports, and (4) conditions of transportation.

Upon the promulgation of the Chambers of Commerce Act in September, 23rd year of Meiji (1890), the Tokyo Commercial and Industrial Assembly convened an extraordinary meeting at which a resolution was passed to establish the Tokyo Chamber of Commerce (Tokyo Shogyo Kaigi Sho) in conformity with the new Act, together with resolutions closing the existing assembly and surrendering the buildings, other movable and immovable properties, all the account-books, and furniture to the Chamber of Commerce to be newly founded. Upon this the Tokyo Commercial and Industrial Assembly was dissolved.

No sooner had the Chambers of Commerce Act been enacted than the leading commercial and industrial men of Tokyo, with members of the Tokyo Shoko Kai as their centre, conferred and nominated promoters of the new org nization, Viscount Shibusawa and Messrs. T. Masuda, S. Narahara, H. Shoda, T. Abé, K. Masuda and S. Umeura, seven in all, being elected Foundation Committee Members. A government sanction was granted in January, 24th year of Meiji (1891), and the election of officers was executed in August the same year.

The first office was situated at Minami-Kayaba-cho, Nihonbashi-ku, Tokyo, but later removed to Kabuto-cho in the same ward in September, 29th year of Meiji (1896). Prior to this, in the earlier part of the above year the erection of a new office building was decided on and work on the present site, No. 1, Yuraku-cho 1-chomé, Kojimachi-ku, Tokyo, was started, a two-storeyed brick building, which was completed in March, 32nd year of Meiji (1899) and to which the office was removed.

The full personnel of membership was fixed at 50, half of which was eligible to re-election every two years at the beginning, but later it was revised to election every four years, as a result of revision of the regulations.

Special members numbered five at first, but at present their full mumber is increased to twenty.

The Jogi Iin (Standing Members' Committee) were later renamed Jogi-In (Standing Members), whose number was increased to twelve in the 36th year of Meiji (1903), and again increased to fifteen in the 11th year of Taisho (1922).

As for the Presidency, Viscount Shibusawa was successively elected to the seat from the foundation up to the 36th year of Meiji (1903), and following his retirement Messrs. Buei Nakano and Raita Fujiyama were his successors, until Mr. Kenichi Fujita, present President, assumed his post. Dr. Watanabé, *Hogaku-hakushi*, has been Chief of Secretariat, in which he has exercised rare ability. The voting membership mum-

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bered 1,201 in the 24th year of Meiji (1891), which increased to 13,725 in the 12th year of Taisho (1923).

The revenue of the Chamber was 237,692 yen in the Taisho 11th fiscal year (1922), whereas it was only 8,662 yen in the 24th year of Meiji, at the time of establishment.

The undertakings of the Chamber are too many and complicated to be all enumerated here. The principal undetakings at present are as follow:—

(1) INVESTIGATIONS: As organs of investigation there are five permanent sections: Commerce, Industry Foreign Trade, Communications, and Finance. Beside, special extraordinary committees are formed, when found necessary, with a view to making survey and research regarding all matters, commercial as well as industrial, submitting them to the Government, expressing views, and replying to the authorities' inquiries.

(2) POST EARTHQUAKE COMMISSION: Immediately after the great earthquake and conflagration the Tokyo Chamber of Commerce sent appeals to all other chambers in the country, asking them for supplies and means of relief. This commission has since been engaged in investigating into various subjects in connection with financial rehabilitation as well as carrying into effect the results of such surveys, in order to reconstruct the commercial and industrial foundation of the country.

(3) PUBLICITY: Besides the official bulletin published monthly in Japanese, the Chamber issues a quarterly journal in English, fully illustrating the economic conditions of Japan. Also the following are published by the institution:—

Transition of Financial Affairs (monthly), Annual Statistical Report (yearly), Wholesale Market Prices (monthly), Retail Market Prices (semi-monthly), Wages (monthly), Foreign Trade Intelligencer (daily) which furnishes information regarding foreign commercial conditions, telegrams and communications.

(4) QUALIFICATION - EXAMINATION OF COMMERCIAL KNOWLEDGE: Those who are ambitious, but lack regular education owing to personal circumstances are examined and given certificates in this section for qualifying themselves as commercial employés. In this manner they are enabled to get employment in business firms. This section was installed in July, 12th year of Taisho (1923) and the test-examination has been carried out once a year.

(5) PUBLICATION OF NAMES OF PERSONS OF LONG SERVICE: A regulation for the publication of the names of those commercial and industrial workmen and operatives who had served long enough to be rewarded was enacted in May, 8th year of Taisho (1919) and the first ceremony was held in August the same year, the second celebration being held in November. Ever since then this has been continued.

(6) CULTURE MEETING FOR COMMERCIAL AND INDUSTRIAL OPERATIVES: Availing of the holidays of commercial and industrial employés, the Chamber of Commerce has been holding culture-meetings for those youdg people in collaboration with the Tokyo

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Municipality, and the Associated Guild of Tokyo Business Men since November, 11th year of Taisho (1922). The meeting is held on the first and third Sundays of the month at elementary school buildings and other public insutit tions. Noted professors and scholars give lectu:es.

(7) THRIFT DAY: Since August 1, 11th year of Taisho (1922) this day has been observed and reserved for encouraging frugal habits among commerciai and industrial young people under the associated scheme of the Tokyo Chamber of Commerce, the Tokyo Prefectural Government and the Tokyo Municipality.

(8) SAMPLES EXHIBITION: This exposition of commercial samples was first held in April, 11th year of Taisho (1922) under the auspices of the Tokyo Chamber of Commerce in collaboration with the Tokyo Prefectural Institute for Encouragement of Commerce and Industry (Tokyo Shoko Shorei Kan). At this first exhibition stationery samples were on show. In October of the same year another exhibition of samples of picture post-cards was held with success. The third exhibition was that of hosiery, which attracted many people interested. These exhibitions have been held since periodically.

Re-making Tokyo: large modern foreign style buildings like these are going up in many parts of the capital.

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Reflections on Nanshu Saigo

THE foremost of the veteran statesmen of the Meiji Restoration was the old Saigo Takamori or Nanshu. Japanese historians are used to refer to Saigo as one of the Three Great Men of the Restoration: Saigo, Okubo and Kido but, according to the opinions of their contemporaries who were quite familiar with the personality of each of the three, Saigo must be placed on a higher level than the other two.

Soho Tokutomi, a great writer of the present age, says of him: "Saigo is the greatest hero of high character Japan has produced in these several hundred—if not thousand—years. He was gifted with virtue and power combined, rather than sagacity and virtue." Every Japanese probably would agree with this. Saigo Nanshu is an object of the admiration and worship of all Japanese.

As it is 50 years this year since his suicide at Shiroyama, exhibitions of his autographs, and lecture-meetings in his memory, were held here and there in this country, for the purpose of recalling his greatness and virtue.

Takamori Saigo was commonly called Toranosuké, Nanshu being his nom-de-plume. A samurai of the Satsuma Clan, he was born in December the tenth year of Bunsei (1827). When he was eighteen years old he entered the clan government service as assistant clerk in the County Office, then for ten years he held subordinate offices.

In the interval he studied the philosophy of Wang Yang-ming and prepared himself for the future by attending Dhyana meetings. In January the first year of the Ansei Era (1854) when he was twenty-eight years of age Saigo was employed by Nariakira Shimadzu, then Lord of the Satsuma Clan, and went to Yedo (now Tokyo), accompanying his Lord. This was the first step in his rising to eminence. He was appointed Niwakata-yaku, an official of the Garden, in which office one was authorized to listen to the Lord's commands directly. Saigo was summoned directly by Lord Nariakira whenever the latter required his services.

In the last days of the Tokugawa Shogunate, Saigo, in compliance with Lord Nariakira's command, associated with loyalists, on one hand, and started a movement for candidates to be heir to the Shogun. Prince Nariakira Shimadzu found in Saigo an able statesman; he guided him and made him take an active part. On Saigo's part, Nariakira was his master, his teacher, his father, and his benefactor. This is why, after Saigo had come to Yedo as a follower of Lord Nariakira, whenever the latter was engaged in any national movement Saigo was always behind him.

In July 1854, when Nariakira died, Saigo deeply sorrowed.

Superficially the Shimadzu Family was a great foe to the Shogunate and was always watched with suspicious eyes by Tokugawa.

A little prior to this Naosuké Ii was nominated Prime Minister in the Shogunate Government, and inflicted servere punishment on exponents of the view of repulsing foreigners as well as

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those opposing the succession to the Shogunate of the heir selected by his faction.

Saigo was one of those on Ii's black list; he was day and night shadowed by the Shogunate spies, which compelled him to throw himself into the sea with Monk Gessō, one of his associates. Gessō was drowned and Saigo had a narrow escape from death.

Later he spent an exile's life for three years in Ōshima, then he was exiled to Kikaigashima Isle again for three years. In February the first year of Genji (1864) when he was thirty-eight years old, he was released and permitted to return to Kagoshima. The above was the first stage of Saigo's activities.

The second stage continued from 1864 to the War of 1868. No sooner had Nanshu Saigo arrived at Kagoshima than he was summoned to the Imperial Court on March 3 1864. On his arrival at Kyoto on the 14th, he was granted audience by the Emperor, and four days later was appointed an etappen officer, a very important post. On April 18 Hisamitsu Shimadzu, then Lord of Satsuma, returned to Kagoshima, giving Saigo the charge of future affairs.

During those days Satsuma troops were body-guards of the Imperial Court. It was on this occasion that the Battle of the Court Gate broke out; a troop under Saigo's command in alliance with Aidzu forces fought with Choshu troops which fired on the Court Gate. Saigo treated the prisoners mercifully after the battle. It was thanks to Saigo's ability and sagacity that the country had no further disturbance, as the docile faction of Choshu forces was prevailed upon to lead all the others to be submissive.

However, on the part of the Shogunate, they were of the opinion that, availing themselves of a good opportunity, the Choshu Clan should be conquered so that they might no longer be powerful enough to stand against the Shogunate. Saigo was opposed to this idea, which caused his alienation from the Shogunate, and he, instead, took sides with the Choshu Clan. It was due to this that the Tokugawa army failed in its Choshu Expedition. Worse than a failure, the Shogunate dug its own grave, so to speak.

A secret Imperial order was given to the Satsuma and Choshu Clans to wage war on the Tokugawa Shogunate on October 14 the first year of Keio (1865). The result forced the Shogunate Government to return the administrative authority to the Throne. The Battles of Fushimi and Toba of January 3 of the first year of Meiji (1868) followed.

By that time Saigo had been assigned to an important office in the Imperial Court as representative of the Satsuma Clan; he held the post of Councillor. In the expedition of the Government Army to Yedo Saigo was appointed one of the staff officers of the Headquarters. In was Saigo Takamori who amid merry talk successfully concluded negotiations with Katsu Awa, envoy of the Shogunate, for the surrender of the Castle of Yedo to the Imperial Government, following the expression of submission and self-confinement at home of Keiki Tokugawa, the lsat Shogun. Saigo was a rare figure among the Government forces, while Katsu Awa was a prominent personage in the Shogunate Administration. These two met and conferred together, thanks to which Yedo escaped a conflagration.

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The surrender of Yedo Castle was soon followed by the Rebellion of the Shogi-tai Corps, the Battle of Owu, that of Hakodaté and others, and Saigo was during those days constantly on the move. His rare talent enabled him to deal with all matters successfully, so as to achieve the great work of the Meiji Restration.

In recognition of his services he was promoted to be State-Councillor and General while being given the third Court Rank of the senior grade.

When an expedition to Korea was proposed in the 6th year of Meiji (1873), Saigo enthusiastically advocated the proposal, but he encountered the stubborn opposition of Okubo, Toshimichi and others and was at last defeated.

Saigo was indignant and immediately retired to his native province, Kagoshima, resigning all his government offices. Kirino Toshiaki, Shinowara Kunimoto and many other high dignitaries in the Court, all natives of Satsuma, followed Saigo's example.

Saigo spent his time in the education of youths, establishing a private school in his home. Many young people entered the school.

Eto Shimpei of the Saga Clan was another who returned to his native place, resigning his office, on the defeat of the proposal for the Korean Invasion. Eto was State-Councillor and Minister of Justice. When his discontent culminated after returning to Saga, he took to raising troops against the Government in the 7th year of Meiji (1874), but the plot ended in failure.

The country was later in a disturbed condition, in which malcontents here and there, raised troops againt the Central Government, following Eto's example. The Government which was afraid that Saigo's private school pupils would also revolt began to make preliminary preparations for such a rebellion. Saigo at length, in February, the 10th year of Meij (1877) raised 15,000 men and waged war upon the Kyoto Government, on the pretext that he must challenge it for not venturing an invasion of Korea.

However, he lost the day and committed *harakiri* on Shiroyama Hill on April 24 in the same year. He was then fifty-one years old. The War is known in Japanese history as the Saigo Rebellion or the War of Seinan (South-western Japan). From the War of 1868 up to this Rebellion extends the third stage of Saigo's life.

Although once stigmatized as a traitor, the fact that he devoted himself entirely to national affairs with sincerity for so many years bears witness to Saigo's loyalty to the Imperial Court against which he had no intention of rising in revolt. No wonder he was granted an amnesty and the second Court Rank of the senior grade after his death. Moreover, his son was later created a Marquis.

His achievements in the cause of the country were too great to leave him in the national history as a traitor, inasmuch as his revolt was but the result of smouldering wrath.

Saigo Takamori had an imposing presence, with eyes glittering like torches. We can surmise that Lord Nariakira's first discovery of him was the result of his having been impressed by Saigo's appearance.

A passage quoted below from the

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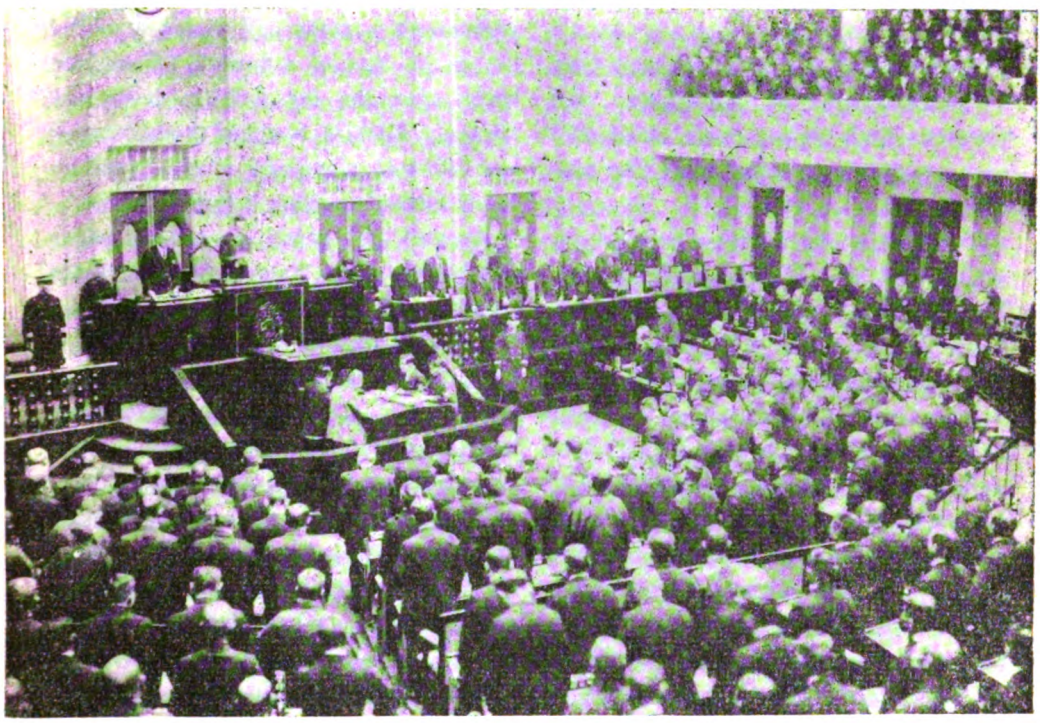
writings of Prince Matsudaira Shungaku, one of Nariakira's colleagues, represent Nariakira's words about Saigo, in conversation with Matsudaira Shungak:—

"..... When I had a conversation with Nariakira, he said:—Many as my retainers are, no one of them serves me as does Saigo. He is a treasure of Satsuma Province. However, as he possesses a high spirit of independence, I think I am the only one who can manage him."

It was when Saigo was twenty-eight years old that he was so spoken of by his Lord. Nariakira was right, and after Saigo entered the Central Government as Councillor he became a treasure of the country, not of a mere province. He was simple and disinterested; humane; unsparing while scrupulous on the other hand.

The Great Saigo was a crystallization of all human excellences!



The Diet listening to the Imperial rescript of prorogation for three days, in January. The Diet was prorogued to allow a compromise to be made between the government and the opposition, by which the latter cancelled their plans for a vote of non-confidence in the Cabinet.

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Lacquered Butterflies

A NOVEL

(III)

By Ryutei Tanehiko

THE age changed. The days of the Taira family, which had been long in their glory, had gone, and the Minamoto family, which had been in the shadow, rose and flourished under Minamoto-no-Yoritomo, their leader, who established his shogunate in Kamakura, succeeding in power the Taira family, whom he conquered.

Many palaces and mansions were built in magnificence in Kamakura, and numerous trade houses were established there by traders coming from the provinces.

A wealthy young merchant lived beside the torii of the Hachiman Shrine, at Tsuruga-oka, in Kamakura. He was called Kichiza Fudo. His father Kanraku and his mother Fubuki were devoted Buddhist believers and wished to retire from active life and to spend their time praying before Buddha, as his disciples. But the wife was about twenty years younger than the husband and in excellent health. So, she temporarily gave up praying and helped her son in the business, while her husband led a retired life.

One spring day, Kichiza, attended by a servant, went out to enjoy the pleasure of strolling in the fine weather. They worshipped at the Seto Myojin Shrine and viewed the cherry-blossoms and the sea there. After that, they sat on straw mats, spread under the cherry trees, and drank sake. Kichiza became intoxicated and gay-spirited. He broke off a branch of a cherry-tree and carried it over his shoulder, hanging his liquor gourd from it by a string. He reeled and dropped his folding fan into a rivulet. As the fan fell into the water, a gust of wind blew away the blossoms. With it came four butterflies. Perhaps they mistook the perfume of a scent ball fastened to the fan to be that of a flower. They flew about after the fan drifting down the stream. Kichiza watched with interest and followed along the stream, until he found himself standing before a cottage.

A lovely girl gently opened the paper sliding door of the house. She was about 15 years old. Kichiza was attracted by her and looked intently at her. She went down to the yard and drew water from the well into a bucket. She placed the bucket on the bamboo veranda and dipped water from it into a flower-vase.

Then, she came near the stream and found the folding fan adrift. She untied her waistband and bound a *kogai* (a hair-pin) to its end. She threw the pin at the fan. One butterfly was struck by it and fell on to the water, in which it drifted about amid floating fallen blossoms.

The other butterflies were frightened. Two of them came near Kichiza and flew away, while one looked as if it had entered the bosom of a lad looking into the yard from behind the paper-sliding doors, presumably an elder brother of the girl, and

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disappeared. The lad was surprised and closed the doors. Kichiza noticed nothing of the butterflies, as he too eagerly gazed at the girl, entranced with her beauty.

The girl rescued the fan, which she took up and opened. It had a Japanese ode written on it, reading:—

"Samidare-ni
Ike-no makomo-no
Mizu Koyete
Izure ayame-to
Hikizo wazuro"

(The early summer rain has flooded the pond and one cannot distinguish the iris from the water-oat plants).

The girl could read the first part of the ode, but did not know how to pronounce the following Chinese characters for *ayame* (iris), when Kichiza recited the last part,

. . . . .Izure ayame-to
Hikizo wazuro"

The girl, who heard his voice, looked out of the *shiori-do* (a gate made of branches, which stood at the entrance to the yard), and found a handsome youth standing there. She blushed, but soon recovered her self-possession, and said:

"I wonder why you have come to this humble house and called me by my name, which you ought not to be aware of. Excuse me, but who are you?"

Kichiza smiled and replied:

"I presume from what you say that you are called Ayame. It is strange that I chanced to learn your name by reciting the last part of the ode. The fan, which you hold, is mine, and the ode on it is in my poor hand-writing. I dropped it into the stream and ran after it to recover it, as I was afraid my poor effort might be seen by another. You have been kind enough to save it, and I would thank you, if you wold return it to me."

The girl smiled, too, and said:

"My name has become known to you by chance, and I now learn from you that this is your handwriting. But I cannot return it to you."

She kept the fan in her hand and ran away. Kichiza ran after her, half in fun. He entered the yard and found himself close to the house. The rooms were in good order although they were furnished poorly. A group of dolls was in the alcove.

Kichiza was drinking sake from the wine gourd. Ayame saw it and cleverly brought a sake cup from the dolls' platform. He drank a cup and then offering one to Ayame, he said: "There is a tradition that when a fan is given by one to another their relations are broken off. I have had no relations with you, but I feel as if we were on intimate terms, as we have met by chance and are having such friendly talk. I should regret it if our relations were broken off by giving the fan to you. So, I insist on having it returned."

The girl replied with a pretty smile: "I would have returned the fan at once to you, were it not that I wish you to visit me sometimes, when you have leisure. How could I expect such a gentleman as you to come to this humble house, but on such an occasion as this? I wish to keep this fan myself for the present."

Kichiza, pointing at the dolls, said: "To-day these dolls are shown for wishing for the happiness of husband and wife, although they were formerly only played with by girls. As you show the dolls, I presume you are betrothed. Would you

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tell me the place of your birth?"

"I am from Kyoto," replied the girl. "My parents died when I was three years old, and since then, with my dear elder brother, have been barely living at this place by fishing. How can a poor fisherwoman have a fiance?"

"I also was in Kyoto in my childhood and took up my abode here some years ago," said Kichiza. "I am Kichiza Fudo by name and am pretty well known as a merchant. I came to recover my fan, as I told you before. It must be fate that I now exchange a sake cup with you. I feel sympathy for you and I'll help you and your elder brother enough to live comfortably, if you can serve me. Please pardon me for asking you such a thing, Ayame-san."

The girl became shy and could not reply.

When Kichiza was going to unbosom himself further to this lovely girl, he heard the evening-bell of a distant temple, and birds scrambling for their roosts. As he looked out, he saw that it was becoming dusk. He was surprised and stood up to go back. He was reluctant to part with her and promised to come again.

When he went out from the shiorido, he met his servant coming, running. "Have you been here, *danna-sama* (my master)? I did not know where you were and have been searching for you all about," said he.

After that Kichiza often visited Ayame and they grew in intimacy. Her elder brother Sagoshichi was a honest man. Kichiza's parents heard of the affair. They desired to take Ayame in marriage for their son. They adopted her and engaged her elder brother as a clerk.

How glad Ayame was to be adopted into the rich family! She never forget her past poverty. She was very attentive to her foster parents. She respected Kichiza as her elder brother, and he loved her as a younger sister. The family lived happily together.

* * * * *

A gay quarter was built on a hillside at Ogiga-yatsu, Kamakura, and many fine courtezans were installed. The place was called Kehai-zaka. It prospered as Kamakura flourished. Among the courtezans, the most distinguished was Kaoru. She was beautiful and of fine character. She was well educated and composed Japanese odes and Chinese poems. She wrote a good hand and people asked her to write on paper, silks or fans. But she would decline such requests, thinking herself too humble to show her handwriting to others.

One New Year day, Kaoru, attired more beautifully than usual, was walking along the road to visit a *chaya* (a tea-house intermediary to the brothels), when a poor looking *ronin*, wearing soiled clothes and an *amigasa* (a braided hat), strode toward her, apparently wishing to speak to her.

Her *yarite* (a duenna), who was with her, became angry and jeered at him as a beggar samurai, begging for money of the most popular courtezan in the quarter.

The *ronin*, not offended, came close to Kaoru and spoke to her: "I have come to ask you for, something but not money." Her servants laughed mockingly at him and were turning him away. Kaoru stopped them and asked him what he wanted.

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He took out a toothpick and asked Kaoru to apply it to her teeth. She doubted him the more and demanded an explanation. After consideration for a little while, he told her:

"I am from the West and am called Shinobunosuke Minawa. I had to leave my lord for a certain reason. I recently came to Kamakura with an object, which cannot be divulged to others. I saw you and fell in love with you. I have tried to suppress my ardent affection for you, but in vain. I have made up my mind to give up my love for you, asking you to kiss this toothpick of my own make, which I'll keep forever as a souvenir."

He spoke from the bottom of his heart. Kaoru was moved, and sympathized with him as she well understood what was true love. She wished to meet him in her house. She took out something wrapped up in a *fukusa* (a small silk wrapper), and handing it to him, said: "I wish to see you and have an intimate talk with you soon. Could you come to my house and see me? Then, I can meet you openly and at leisure as a courtezan with her guest."

Shinobunosuke received the parcel. It was heavy. He thought that it must be money that was wrapped up. Indignantly, he threw it back at Kaoru, and the gold coins were scattered over the road as if flowers were falling from a tree.

He raised his voice in anger and said: "How rude you are to give me money as if I were a beggar! Do you not know people say that company kept by money is broken, when there is no longer money, and when company is kept by love, it drops, when the lover fades. Poor as I am, I have enough money to visit your house and stay with you for a night. Still I refrained from doing so and made love to you by the roadside, in shame, as I wished to show you my integrity and not to keep company with you by means money or by sensual pleasure, but to pledge my eternal love with you spiritually. You have, perhaps, mistaken me for a beggar, to given me money, as your old woman did. I regret that I have been yearning for you, as I did not believe you to be so unreasonable a woman."

He was leaving. Kaora stopped him, crying and apologizing for her conduct which had been through misunderstanding. She held on to his clothes. He shook off her hands, but she stopped him again. In the struggle, his braided hat became untied and fell to the ground, displaying his fine face. He looked about twenty and was uncommonly handsome with a light complection and fine eyebrows. Kaoru, though used to seeing fine looking men, was struck by his handsomeness. She made earnest and repeated apologies for her impoliteness. At last, the anger of Shinobunosuke was appeased, and he was led into Kaoru's house. He was taken into a fine and splendidly furnished room. What a contrast to his shabby clothes! But he took a seat composedly. He handed to the maid 50 *ryo*, which he had provided against an emergency. Those who had held him in contempt, flattered him with smiles on receipt of the money.

He stayed overnight with Kaoru.

Kaoru became ardently attached to him and sent him love letters, asking him to come and see her again. But he would not listen to it. She believed that no one in the world could be trusted by her as

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her husband but him, and never forgot to write and to comfort him.

As fate would have it, Kaoru conceived a child by this man and gave birth to a boy. Her master, Hishiya Osarojiro, who was a compassionate man, sympathized with her and allowed the baby to be brought up by herself, giving it the name Shinobu and pretending it to be a girl, for a boy was taboo in a brothel.

Kaoru always kept the baby with her and never entrusted it to others. People spoke of her in admiration of her honesty and she was more popular than before.

* * * * *

These events occurred just at the period Kichiza made the acquaintance of Ayame.

(To be Continue!)

Some of the doll messengers recently received by Japanese girls from their friends in America.

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A Priest-Robber

TWO young retainers of a lord of Kyushu serving in his Yedo office, Takejima and Takitsu by name, served out their term and left the capital for home.

Being on the best of terms, the two set out together. Conversing pleasantly, they continued their journey, and reached Okazaki in the Province of Mikawa, where they put up at a hotel. After taking a bath, Takitsu in his room stripped to the waist to apply a strip of paper to a place of moxa cauterization on his back.

Everybody received, in that age, moxa treatment as good for the health. Round pieces of moxa were placed on the skin and fired. For a few days after that, the skin was inflamed.

Takitsu was cauterized before his departure from Yedo and had an inflammation, which was intensified by bathing. He asked Takejima, in the same room, to apply the paper to the inflamed skin. Takejima assented, and in applying the paper, he noticed a scar on the back of his friend. "Is this a retreating cut?" he inquired, half in jest.

A retreating cut meant a cut received by one in retreating from the battlefield, from a pursuing enemy, which was thought most disgraceful for a samurai.

Both were on such friendly terms that Takejima joked of such a thing, which, if spoken seriously, would have brought grave consequences. But his friend could not let the matter pass as a joke, for he thought that, if he kept silent, it might possibly be regarded in the long run as tacit admission.

The cut was not of such a disgraceful nature in his case. It was received during the last hunting party held by his lord and was an honorable one. But Takitsu thought it no use explaining it now, for there was no one present to bear him witness. So, he answered nothing, and only smiled bitterly, as he thought he had better got his surgeon at home as a guarantor and then fight a duel with Takejima, who had insulted him by the scornful remark, in order to restore his lost honour.

The two kept on their journey, apparently as friendly as before.

At Fushimi in the Province of Yama-

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Shiro, they engaged a boat, called *gojukkoku-bune*, intending to go down the Yodo River to Osaka, whence they would cross the Inland Sea by a regular boat and land at Kyushu, following the usual route at the time. When they were about to embark on the river boat, they were asked by an old samurai of about 60 years of age, accompanied by a fine looking boy 12 or 13 years old, to allow them to go by the same boat. Soon, an itinerant Buddhist priest about 30 years old also asked them to allow him to go with them. The two samurai agreed to the requests, as the boat was too big for them to occupy all the space. The three persons gratefully embarked in the boat.

At dusk, the boat passed Yodo. Before she passed it, a feast had been opened by Takitsu and Takejima. They invited to it the old samurai and the priest, whose presence made it more interesting. The fine looking boy sang *utai* and the priest popular ditties to add zest to it.

The two samurai were heavy drinkers, and when the feast was at its height, they were not satisfied with small sake cups, and drank alternately out of a bigger cup. It came the turn of Takitsu to drink. He, heavy drinker as he was, was already too intoxicated. He stood up and was leaving his seat, saying "No, thank you! No, thank you! I can't drink any more."

Takejima held him by the sleeve and said, "Are you retreating again?"

Hearing this, Takitsu changed colour and drew closer to Takejima, bursting into anger, which he could not any longer control.

He cried, "You remember your insulting remark about my scar at Okazaki, although it was perhaps, made half in jest, and you have now again made fun of me. I can no longer forgive you so persistently ridiculing me, and propose a duel."

As he said so, he took up his sword. Takejima had to accept the challenge. "All right," he answered. He looked round him for his sword, but strangely, it had gone. Takitsu waited until his opponent could find his weapon, saying, "It is strange that your sword is lost. You may seek for it carefully, and in the meantime, the duel will be postponed."

All rose up and searched for the sword, but in vain. Finally, Takejima said, "That my sword is lost at the moment of a duel must be a sign of my military fortune having gone. It is useless for me to hope to defeat my opponent, and I'll kill myself with my short sword."

So saying, he prepared to committ harakiri. The old samurai, who had been looking steadily at the two, stopped Takejima and said: "I think I can tell you where the sword is, if my guess is correct. If both of you agree to a request I will make I will ask a certain person to bring the sword before us."

The two consented to obey him. At this, the old samurai said quietly and resolutely to the priest, who was seated beside him, "You have stolen the sword."

Hearing this, the priest was angry and demanded an explanation from the old samurai, crying: • "Being a priest, you disdain me and tell me such an unreasenable thing."

The old samurai was as composed as before. "While you feasted, you took

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out a guard on a long cord from your waist and took pepper out of it. Have you the guard still with you? If you say no, I'll not let you alone," he said.

The priest could not offer any plea and suddenly rose and threw himself into the river, in suicide.

Meanwhile, it dawned. The boat, which was nearing Osaka, was rowed back in search of the sword. At Use, a small guard was discovered floating in a clump of withered reeds.

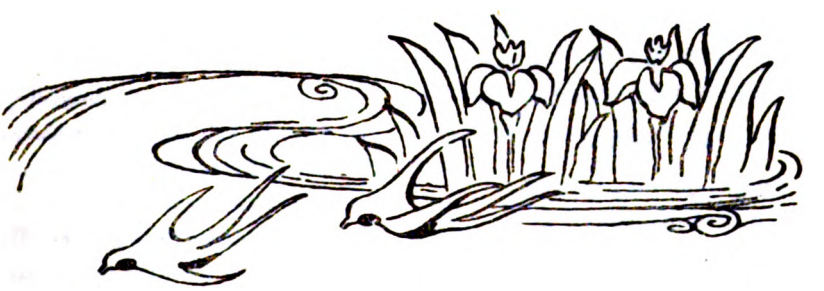
"Take that up quietly," the old samurai ordered. The boatman did as ordered. It had a long cord, and hauling it in, a sword came up to the surface of the water, fastened to its end. It was the one lost by Takejima.

The itinerant priest was a robber. He used to steal articles from passengers on the river and throw them overboard into the shallow water fastened to the cord of the guard, which served as a buoy, and coming back to the place, he recovered and sold them afterwards.

Takejima and Takitsu were impressed with the sharp vision of the old samurai, who had detected what no other had been conscious of. After a moment, they recollected what he had told them before he examined the priest, and asked: "What is your desire as the condition for searching out the sword?"

He replied with a smile: "I assume you to be retainers of the same clan, and I desire you to make peace and go back friendly to your native place. To bear a grudge against each other on the ground of a mere joke and to duel is not a splendid thing, however it may be to maintain your pride."

This request was readily accepted by the two.



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A Message from Sweden

The following poems are by Mr. Erik Bergengren, correspondent of Hoganas-Billesholms Company, Sweden, now visiting Japan for his studies in languages. He is highly praised by Mr. K. J. Beskow, the Swedish Minister of Finance. Mr. Bergengren, who is profoundly interested in things Japanese, has dedicated these poems to the Japan Red Cross in eulogy of the Society's lofty work as well as the national spirit of Japan. It is by the courtesy of the Society that we publish Mr. Bergengren's poems.——Editor.

I. NIPPON.

Hail Nippon, hail your towns and fields
where heroes' honour rested,
where virtue and tradition old,
by friends so oft attested,
bear witness to the long-drawn fight
to be supreme in power and might,
and speak of bomb and shot and shell,
of banners torn, where heroes fell,
of battles won—such was the lore
taught by your history of yore!

———

But Nippon's history has been made
by other deeds as well: in trade,
in art—illustrious, sublime,
mocking the ravages of time—
in peaceful crafts, in civic life,
in noble striving, not in strife!

II. WAR.

Day by day the gloom persisted,
once they'd fired the bale of war,
war so pitiless and ruthless
ne'er its like was seen before.
Hatred, jealousy aud spite,
leaving everywhere a trace,
all around them threw their blight,
led astray a blinded race.

———

Long lay smouldering the embers
after that gigantic pyre,
for it branded all the breed who
aimlessly had lit the fire.—
And when Reason came at length,
bringing back to man her light,
war had spread his deadly pinions
and descended black as night.

———

In the gloom grim evils flourished,
poverty, privation, dearth,
which must follow in war's traces
sure as death tracks life on earth.—
Blow on blow fell on the nations
that were locked in deadly fight;
their sole solace the reflection:
Day must ever follow night!

III. PEACE.

Night passes by, the shadows fly,
and through soft cloud-drift hastes
the morning dawn of quietude
o'er devastated wastes.
To earth descends the goddess PEACE,
and breathes a message to the ear,
the ear of adolescent man
that is attuned the word to hear:

———

"GIRD UP YOUR LOINS, you need your youth,
your strength, your all, to save the shred
of what is left by men misled;

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sad heritage, forsooth!
YOUR day has come, so stand your ground,
make your foundations doubly sound;
be steadfast, that you may prepare
a future undisturbed by care;
that on your own, beloved soil,
you sow the fruits of ordered toil!"

"A SWORD is with your heritage,
a sword that is yours at call;
but keep in mind the maxim trite
'Pride comes before a fall!'
Let not ambition's vain desire
impel you to unsheath the brand,
nor use it when revenge incites;
but keep it bright to guard your land,
your hearth and home, your kith and kin,
and all you love and all you prize;
for then to take up arms and—win,
is worth your greatest sacrifice!"

And this advice they took to heart:
they builded to endure;
now they sustain their peaceful part
to make their land secure.
Anon a future they will glimpse
with guerdons in its train;
for PEACE can furnish victories
that warfare cannot gain.

IV. THE RED CROSS.

Came the RED CROSS, in times of unrest
set up its banner, proclaimed its behest;
and thousands of hands, not from mansions alone,
were willing to help in the work to be done.
This was the message: "Be with us who can!
For who is content that a single expectant
and suffering soul be forsaken, adrift?
When clearly the duty of every man
in freely to practice his merciful gift!"

Our wish is that all who suffer aud bleed
may know they have friends up here in the North;
When our hearts hear the call, our labour shall be
a labour of love for our comrades in need,
THE RED CROSS is calling, is calling us forth
to give of our best and to rest not, that we
may speed to each place, our duty to face,
with standard unfurled to the ends of the world!

Helsingborg, Sweden,
November 19, 1926.

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With the Red Cross of Japan

A Gift of the Empress Dowager

The benevolence of the Empress Dowager is well known. Yearly, Her Majesty has been graciously pleased to grant the sum of 5,000 yen towards the relief fund of the Japan Red Cross Hospital's free patients and also, in the cold season, clothing for each free patient.

Towards the end of 1926, Her Majesty was extremely busy day and night attending at the sick-bed of the late Emperor; yet she did not forgot her usual gift of striped Kimono cloth, with lining, to the poor patients of the hospital, on December 18.

The Unveiling of a Monument

On December 16, 1926, the unveiling ceremony was held for a monument erected in memory of the late Count Sano in front of the Shiga Shrine at Nakagawasoye-mura, Saga-gori, Saka-ken, where the Count was born. This was one of the matters decided on by the society at its semi-centennial anniversary last year.

From the head office of the society there were President Baron Hirayama and Count T. Sano, successor of the late Count, attending the ceremony, which was attended also by the chief of the local branch office of the society, its members, members of the prefectural assembly, public school pupils, members of the Young Men's Association, etc., numbering altogether about 2,000.

The late Count Sano was the founder of the Japan Red Cross Society, and its first President. He, in co-operation with the late Count Ogyu, formed the Hakuaisha, the predecessor of the Japan Red Cross Society, in the Civil War in 1877, and later, he was chosen the first President of the society. He rendered distinguished services to the society. He died at the age of 81 in 1902.

A Course in Hygiene

Also to commemorate the semi-centennial anniversary of the society's foundation, it has been arranged to give a course of hygiene at each branch office. This subject has sometimes been lectured on at some branch offices in the past, but not regularly and not in the form of a short course, on account of which it was almost impossible to impart proper knowledge of hygiene to those attending.

The present object is to give a knowledge of sanitation chiefly by practical training to the auditors, whose number is limited to 40. A series of lectures will be given in a tour in the district of each branch office of the society and a diploma will be given to those attending the lectures for not less than 80 per cent. of the total hours of lectures, which will be given in the spare time of the local young men from their night study for not less than 20 hours, or for about a week at the daily ratio of three hours, the chief subjects lectured on being, the structure of the human body and its actions, sanitation, first-aid treatment, domestic nursing and an outline of the work of the Red Cross.

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In the general education of the Japanese people, the subject of hygiene has hitherto been comparatively slighted, which accounts for the want of hygienic knowledge even among the intelligent classes. In view of this fact, the society considers it most important to improve this branch of knowledge among the people.

In addition to the lectures on hygiene hitherto given at times at branch offices of the society, efforts have been made in educating the people hygienically by distributing among them pamphlets, placarding posters and holding cinema shows, but few lectures have been given as a regular course. The present project of the society will therefore be highly beneficial in the interest of the public health.

The auditors at the lectures will be not younger than 16 years.

Contribution to Sufferers in the Malay Paninsula

The society has contributed 1,000 yen towards the relief fund for the sufferers from the havey rains falling continually in the Malay Peninsula since the end of 1926.

These prolonged rains caused the three biggest rivers there to overflow their banks, flooding the surrounding districts to such an extent as to inflict very severe damage, including 50,000 houses having been carried away in the vicinity of Singapore and numberless drowned and missing persons.

Disinfecting Station

The Niigata Branch Office of the society has recently started a disinfecting station in the city of Niigata for the object of disinfecting articles, houses, etc. in order to prevent the spread of tuberculosis and other contagious diseases.

The establishment is accepting applications in general. It is a wood one-storied building covering an area of 31 *tsubo*, erected on ground of about 200 *tsubo*. It comprises two disinfecting rooms, one office room and one room for persons on night watch. There is a vacuum disinfecting machine of the S. K. system, patented in Japan, England and America, and the disinfection is by vacuum formaldehyde, vacuum air, dry heat, and chemical disinfection.

The ordinary charges are small and according to circumstances, the rates are reduced or are not charged at all.

From the date of establishment of the station in July, 1926, to the end of the year, 1,810 pieces of bedding, etc. were disinfected by the vacuum formaldehyde system and 96 houses, etc. by the chemical system, making a total of 1,906.

The results have been so successful that the work is meeting public favour.

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The Editor's Diary

JAN. 16.—With a view tomaking Japanese children's real feelings of international friendship widely known to the children of the world as a step in training them in the conception of internationalism, the Juvenile Department of the Japan League of Nations Association has decided on distributing throughout the World thousands of copies of a declaration written by themselves. The latter is to be selected from among those written competitively by school-children, by a boy and a girl from the three thousand primary schools of the country. The girl's letter will be despatched on March 3, the Dolls' Feast Day, and the boy's on May 5, the Boys' Festival Day.

Jan. 17.—H. I. H. Prince Chichibu, younger brother of the Emperor, arrived at Yokohama today, while the country was in national mourning, on the Siberia-Maru. He left Japan for study abroad on May 24, 1925. On receipt of the report of his father's precarious condition, he hurried home. At Yokohama he was received by Princes and Princesses of the Blood and many dignitaries.

By the same steamer arrived three thousand dolls sent to Japanese school-children by the Children's Friendship Association organized by Dr. Gulick and others in America. More dolls will continue to arrive until May 3, the Fete of Peachblossoms or the Dolls' Feast. The Education Department has decided to hold a welcome meeting for the dolls.

Jan. 18.—The 52nd Session of the Diet re-opened today. Premier Wakatsuki and the Foreign Minister, Baron Shidehara, each delivered a speech concerning the Government policy. Mr. Kataoka, Finance Minister, made an address on the financial policy in the House of Representatives. The Government and Opposition Parties' relations became quite strained.

Jan. 19.—According to investigation by the Industrial Bank of Japan, the issue of public loans and debentures last year amounted to 1,231,577,000 yen, and those refunded reached 641,329,000 yen.

Jan. 20.—The *Official Gazette* announced the posthumous name of the deceased Emperor to be "Taisho Tenno." In the Imperial Court the ceremony of the formal report of the posthumous name was solemnly performed. The name of the Mausoleum, "Tama-no-Misasagi," was also made known today unofficially by the Household Department.

As a result of the decision to introduce in the Diet a non-confidence bill against the Cabinet by the two Opposition parties, the Seiyukai and Seiyu Honto, the Government caused the Diet to be prorogued, so as to give the Opposition time for reconsideration. By an Imperial Rescript, the Diet was prorogued for three days, to the 22nd.

Prof. Keiichi Shimada of the Kiryu Higher Technological College has invented a method of making kerosene oil from rubber refuse. After having obtained a patent in Japan, he applied for it in

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England, France and United States. The latter asked him for proof, so he sent to the American Patent Bureau materials of his scientific researches together with a certificate by Prof. Kobayashi of Waseda University. This afternoon, Prof. Shimada made an address in detail on his new invention, at the Gakushi-kai Institute, Kanda, Tokyo.

Jan. 21.—This noon at the Waichiaopu, Peking, the Sino-Japanese Commercial Treaty Revision Conference was opened. Dr. Wellington Koo, representing China, delivered an opening address which was followed by a reply by Mr. Yoshizawa, the Japanese Minister. After frank views were exchanged, the meeting adjourned.

The Finance Department announces that the exports during the earlier part of January amounted to 54,143,000 yen and the imports to 75,065,000 yen, totaling 129,208,000 yen and showing an excess of imports of 20,922,000 yen.

Jan. 23.—While the 52nd session of the Diet was prorogued Premier Wakatsuki invited the leaders of the Seiyu-kai and Seiyu Honto, the Opposition parties, to a conference. As a result, the motion of non-confidence in the Cabinet, was withdrawn by the Opposition.

Jan. 24—Eearly this moring the Tokyo people experienced the coldest winter day on record for many years. The thermometer dropped to 7.8 degrees below zero at 6 a.m., the lowest in the neighbourhood of Tokyo since the Central Meteorological Observatory's establishment. Soon it fell again to 8.6 degrees below zero; .4 degree lower than on January 9 1918, the coldest day until today.

Jan. 25.—Mr. H. Fukuwara and his party of the Kanegafuchi Spinning Mills, Ltd., who had been despatched to Brazil for colonial investigation, returned this noon to Yokohama. Their trip was a result of the Para State authorities of Brazil having offered to the spinning mill a new colony having an area of about 500,000 square *cho* in that country.

Jan. 26.—The Dai-Nippon Aquatic Sports League which had long contemplated holding a grand Pan-Pacific meeting of aquatic sports, inviting champions from America, Hawaii, Australia, the Philippines, etc., has decided to hold its first meeting at the end of August this year.

Jan. 29.—After seven years' absence from Japan H.I.H. Prince Higashi-Kuni returned home to day, arriving at Yokohama on board the President McKinley from France via America. Besides studying military science in France he devoted himself to other researches. His return home had long been desired by the nation and his family. The Prince was received by H. I. H. Prince Chichibu and other Princes of the Blood. His meeting with his consort and children presented a dramatic scene.

Jan. 31.—Today Japan welcomed a renowned German scholar in the person of Dr. Theodor Kalmann, Head Professor of the Aeronautic Department, Aachen University, who arrived at Yokohama and immediately proceeded to Tokyo. He is an atmospherologist, being an authority on the resistance of air-currents to airplanes. Dr. Kalmann has come to Japan for the purpose of helping instal an aeroplane research institute and will stay for about half a year.

Mr. Heijiro Sasaki, M.P., a prominent fishery magnate in Hokkaido, who

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recently was appointed head adviser to the Japanese Delegation to the Russo-Japanese fishery negotiations, returned to Hokkaido to prepare for his departure for Moscow where the negotiations are to be held.

The Japanese delegates to the 10th International Labour Conference to be held at Geneva this year have been nominated as follow:—

Mr. R. Nagaoka, Director of the Social Bureau (Goverument): Mr. K. Inabata, President of the Osaka Chamber of Commerce (Capitalists); Mr. B. Suzuki, Leader of the Japan Labour Federation (Labourers).

The total amount of foreign trade in the latter part of January was 135,-453,000 yen: 56,663,000 yen exports and 78,790,000 yen imports thus showing an excess of imports of 22,127,000 yen.

Feb. 1—The Finance Department published the Budget for the 2nd year of Showa (1927) as follow: the total amount of revenue, including both the general and extraordinary accounts: 5,205,481,000 yen; that of expenditure, both general and extraordinary accounts: 4,795,211,000 yen. Of the above sums, 1,521,053,000 yen for the revenue and 1,193,841,000 yen for the expenditure are repeated in the general and extraordinary accounts. Thus the total net amounts of the Budget comes to 3,684,428,000 yen for the revenue and 3,601,369,000 yen for the expenditure, which shows an increase of 315,036,000 yen in revenue and of 255,073,000 yen in expenditure compared with the preceding year's Budget.

Feb. 2—In view of the expected conditions of supply and demand of rice in the current year, the Government considering it necessary to augment the import of foreign rice to about 4,070,000 *koku* and has decided to exempt the import duty from March 1 to October 31 this year, under Art. 2 of the Rice and Cereals Law.

Feb. 3—The settled accounts apart from foreign trade, for last year were: 811,000.000 yen receipts and 600,000,-000 yen payments: the excess of receipts thus amounted to 211,000,000 yen.

According to a report published by the Ministry of Finance, the total amount of Japan's export trade for Junuary this year was 141,154,000 yen; that of the import trade, 192,098,000 yen, showing an excess of imports of 50,944,000 yen. In comparison with the preceding year, exports decreased by 24,925,000 yen and imports by 13,946,000 yen, while the excess of imports increased by 10,979,-000 yen.

Feb. 5—In consideration of the condition in China, the Navy Department ordered the cruiser Tenryu and the destroyers Tokitsukaze, Amatsukaze, Hamakaze and Isokaze, all belonging to the 18th flottila, with 300 marines on board, to the Saseho Naval Station to await further orders.

Feb. 7—On this day the Funeral of the late Emperor Taisho was solemnly held as described in detail on other pages. An Act of Amnesty was promulgated, also an Imperial Rescript announcing a donation of 1,500,000 yen, which is to be distributed among all the prefectures in Japan Proper, Chosen, Formosa, Karafuto, Kuantung Leased Territory and the South Sea Mandate Islands.

Feb. 8—The Mausoleum Ceremo-

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nies for the late Emperor Taisho were performed with solemnous rites. In accordance with the Imperial Mourning Act, Imperial Court affairs were suspended for two days, the 7th and 8th. All music, dancing, theatrical performances, etc., were suspended.

The latest investigation shows that the total number of labour controversies reached 1,155 last year, an increase of 343 over the preceding year. The greater part of those troubles, it appears, were due to the general depression of business.

Feb. 9—Nagano, Niigata, Toyama, Ishikawa and Fukui Prefectures in North Japan experienced this year the heaviest snowfall in several decades. In some districts snow fell over 25 feet deep, which has caused many deaths and other casualties, and great damage to property. Train service was suspended for several days on the Shinyetsu, Fu-choku and Hokuriku railway lines, where the snow was over 10 feet deep, burying whose trains in some instances. Even the snow plows were unable to drive through for some time. Soldiers were summoned in the neighbourhood of Takata Station on the Shin-yetsu Line to help the workmen in clearing away the snow.

Feb. 10—The House of Representatives passed the Budget for 1957 and extraordinary accounts for the same year as introduced by the Government after a short debate, without amendment.

Feb. 11—This forenoon, Mr, McVeagh, the United States Ambassador in Tokyo, announced the proposal of President Coolidge suggesting the convocation of a second Naval Disarmament Conference by Japan, Great Britain, the United States, France and Italy at Geneva.

Feb. 12—President Coolidge's proposal was considered today at an extraordinary cabinet meeting.

Feb. 14—The snow storm in North Japan, especially in Nagano and Niigata Prefectures, continues to rage, claiming scores of victims. In certain places the inhabitants are threatened with starvation on account of a shortage of food the result of the entire suspension of railway traffic. This afternoon a great snowslide at one point destroyed twenty-one houses. A large number of people were buried alive, and when twenty-four of them were uncovered ten were found already dead.

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